THE POPE CONFVTED.

The holy and Apoſtolique Church confuting the Pope.

The firſt Action.

Tranſlated out of Latine into Engliſh, by *Iames Bell.*

PSAL. 27.

Dominus illuminatio mea, & ſalus mea: quem timebo?

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The Translator to the Reader.

THe Authour who cõpiled this litle booke, contented with the testimonie of a good conscience, hath by an honest veyle made the concealement of his name excusable with all such as bee indued with like mildnesse of spirit. And it becommeth his modesty very wel whosoeuer he be. Whose example I purposed once to haue imitated, and had in deed deliuered my simple labours herein without notice of name likewise, had I not by good chaunce, whiles I was yet trauailing in my translation, chaunced vpon an enemie of the truth (whereof there be to many lurking in corners if it might please God otherwise) a friend of the Pope: who vpon conference vpon some matters confuted in this treatie, chat ged me with my falling from them, I meane from their common errours in this behalfe: adding withal that it was not thought credible amongst many of the like stragglers, that I had slipped the coller, and become, as he tearmed me, an Apostata. Whom after I had assured of my calling with some circumstances of the maner of mine escape out of that Lateran Laberinth, not without some earnest praiers for his like reclaime, though to no

purpose: I began to bethinke my self that I could do no better than to manifest my name in this place, yeelding most heartie and humble thanks to the Lord that I happened vpō so good an occasion to wipe away my blemish. In deed I wandered long in the selfe same mizmaze, nooseled therin by the gray headed of that schoole, whose countenance caried mee from my Christ to the Swinstie of Sorbone, which had swalowed me vp, if the Lord had not preuented me with his mercie betimes. I was, I say, as they are, I am now as I am (Christ Iesus be thanked) a conuert I confesse. The Lord graunt I may stand fast to the glorie of his name, and the good example of others, whose like conuersion I do hartily wish in the Lord. And so desiring thy good praiers to Iesus Christ (gentle Reader) to assist me with his grace, that I may persever in this his gracious calling to the ende I wil no longer abuse thy pacience: The Lord Iesus gouerne and guide thee in the true obedience of his glorious Gospel, to the glorie of his name. Amen.

Thy louing fellowseruant in the Lord Iames Bell.

¶ The Athour to the freendly Reader.

HEREas this little treatise offereth it selfe to the viewe without the Authors name, herein whosoeuer he be that compiled it, whether hee bee Dutch, French, or English desireth to hold him excused. Hee thought it more conuenient to produce the holy vniuersall and Apostolique Churche it selfe speaking in her owne person, name, and voyce: that so she might debate her owne cause being publique & not priuat against her aduersary the Pope with greater grauitie and maiestie. For as the Lorde hath not geuen equabilitie of estate to all persons alike, & as one and the selfe same maner of speache accordeth not with all sortes of men: So was it not seemely to depende the generall greeuaunce of all nations, & the vniuersall complaint of all people vpon the mouth of any one priuate person: as neither woulde one maner of pleading in so weightie a matter become any one priuate Aduocate. With another maner of coũtenãce speaketh *Cicero* as a Consul and Iudge, then when as a priuate Orator hee pleadeth at the common barre. Certes our lot hath beene so vnluckie to light vppon these dayes nowe, all matters being so on all parts enuenimed with poyson, and so on all sides waxen cankred and incurable, that neither indeuoure nor petition, praier, nor wholsome admonition of any priuate person were able in any respect to auaile. For this Romane ruffler maketh not so slender an accompt of his Peacockes plummes, as to vouchsafe any priuate coun

ſale or correction. This hydeous Hydre requireth too be matched with mightier countenances and powers of greater eſtate: whether the Lord Chriſt himſelf wyl vouchſafe to deſtroy this monſter with the breath of his mouth frō out of heauē: or whether the excellent maieſtie of mightie Potentates and Monarches of the earth, vniting all theyr Councelles in one wyl not diſdaine of their authorities royal to become publique Vmpieres here, & yeeld their princely aſsiſtāce to the ſuppreſsing of this inſolēt outrage. Wherfore if ought in this treatie may ſeeme (gentle Reader) to haue byn vttered with ouermuch bitterneſſe of ſpeach: Imagine in thy minde of this diſcourſe, as though it proceeded not from any one particular membet of the Churche alone, but from the whole Church it ſelfe, or from Peter or Paul, or elſe frō the whole parliament of the Apoſtles proclaiming their generall conſentes, voyces, and mutuall agreements by their authoritie Apoſtolique: who, as did in times paſt with incredible trauaile and induſtrie plant and enlarge the boundes of Chriſts Church, ſo if they were liuing now, and beheld with their eyes the merueilous miſdemeanors and diſorders of the Churche, without all peraduenture they woulde thunder out far more bitter and ſharper ſtormes of reprōouing ſpeaches againſt this horrible aduerſarie of Chriſte. The Lorde Ieſu bleſſe thee, Chriſtian Reader.

Faultes eſcaped in the printing.

Fol. 5. a. for leaſt, reade laſt. fol. 6. a. ſo not, for not ſo. fol. 8. b for inſolencie, reade influence. fol. 11. a. for ſoueraigne, reade ſoueraigntie. fol. 14. a for vvhereas, reade vvhenas. fol. 21. a for death, reade the death. fol. 21. b for be prooued, reade ye prooued. fol. 22. a for your mightie maieſtie, reade the mightie maieſtie. fol. eodem b for neither king, reade vvhether king. fol. 28. b for heare therefore, reade heere therefore. fol. 24. b for vvill iuſtifie, reade vvill I iuſtifie. fol. 37 a for light of the vvoorde, reade light of the vvorld fol. 42. for VVith, reade VVhich fol. 59. b for bybange, reade Bybanger. fol. 60 reade cauſes linked vvith. fol. 62. a for of the ſuperceleſt, reade but of the ſupercelestiall. fol. eodem a reade to the great. fol. 95. a for elſe-vvhere in, reade elſevvhere then. fol. 65. b for hope revvarde, reade hope of revvarde. fol. 69. a for righteouſly, reade righteous by, fol. 71. b. for in any our, reade in any one thing. fol. 75. b. for our ſelfe ſame, reade one ſelfe ſame. fol. 76. a for eare, reade eate. Fol. 83. b for this maner, reade his maner.

A DEFENCE OF THE holy and Apostolyke Church, against the Bishop of Rome.

THE FIRST ACTION.

The vniuersall Churche dooth complaine or expostulate with the Bishopp of Rome.

HOwe long at the length will you abuse our gentle sufferaunce, ye Pope of Rome? howe long shall your furye and counterfeyte hypocrisie delude vs? What kynde of inordinate licentiousnes is this, that so much distempereth you? What dooth your outragious insolencie import? what dooth it practize? whether will it rauge? what measure or ende of this your intollerable pryde, and tyranny shall we looke for at your handes? at the last haue you so shamefully shaken off all shamefastnes, all feeling and insight of humanitie, and common reason, that knowing both heauen and earth conspired against your destruction, through your monstruous and manifolde treacheries, horrible and vnmeasurable murthers, beholding daily with your eyes, so many, so manifest argumentes, and playne demonstrations, as it were forewarnings of your vtter ouerthrowe, and can none of all the same mollifie your mynde any thing at all? Can they nothing at all restraine you from outrage? what? doeth not this so palpable lightsomenesse of Christes Gospell, this so glorious maiestie of the truethe glistering as the Sunshine in midday, manacing, I know not what horrible confusion of your kingdome, the pompe of your tottering Throne already rent asunder, and for the most parte darkened and left succourles: doeth not the blood of so many

Martyres, the testimonies of so many Doctours: the outeries of the people: The secrete determinations, and foreiudgementes, yea not onely secrete detetminations, but the open speaches, and francke voyces of all the godly, wherewith they doe generally all denounce, detest, and condemne you for the very Antichrist: doeth not the apparant gestures and frowning countenances of all sortes of men: doth not the sting of your owne conscience at the least, nor any regard of shame: doeth not the friendly alliaunce of so many Cities vnited in one, with vnseparable bands of mutuall league, apparaunt euen to your face, the dayly protestations of all people, the Launces and Swoordes of princes, sharpened with deadly hate, and set on edge agaynst you, and euen nowe bending theyr mayne force to your destruction, the prepared power of people and Nations: the inwarde heartburninges of the greatest dominions of the worlde, yea theyr very nayles scarcely restrayneable from your present raking in peeces, nothwithing of al these, no one of all these (I saye) moove you any iocatal:

But admit that all the aforesaide threatnings, wherof I haue spoken before, as depending vpō the only pollicie and force of men, may little preuaile with you, who darest proudly presume of your selfe, I know not what Luciferline title aboue man, what then: wyll not the iudgement of the mightie Lords of Hostes, at the least will not the fearefull wrath of that terrible Iudge, being enflamed against you, wyll not the most horrible downefal, and vnspeakeable desolatiō frō aboue, hanging ouer your head: the most manifest Oracles of propheticall Scriptures cause you to be appalled: What: whē you reade the downfall of the beast mentioned in the Apocalips, when as beholding the Prophetical Tables, you heare with your eares, & see with your eies, that hellish lake of euerlasting destruction, boyling out vnquenchable flames of fire and Brimstone,

The beast mentioned in the Apocalipse the 13 & 14. Chap

Brimstoone: may none of all these force you to tremble & quake for feare, and can you thinke that no one of the foresayd scriptures do belong to you but al this notwithstanding, doth this Tragicall Prelate ruffle on in rage, fret in fury, mas ke in madnesse, nor wil this Apocalipticall beast by any meanes be managed?

And be it also, that our most merciful father do as yet hold back his long lingering reuenge, shal wee Christian Princes, and nations therfore (whom this Babylonicall Strumpet hath so long bewitched with her poisoned doldrenche of abhominable fornication) beholding with our eyes so many Christian Countries, so vnmercifully and monstrously rent a sunder, wittingly and willingly suffer our selues to bee led thus continually by the lips, & mooseled with such mockeries? If the auncient nobilitie of the Romanes could think it a matter much inconuenient to tollerat the hautines of Lucius Tarquinius a king yea their natural Liege, lawful Lord & King, raunging somwhat more insolently then was seemely: what should mooue vs kings, and princes authorised in our estates by God him selfe too thinke that either wee may, without due remorse of conscience any longer winke at, or without manifest preiudice of the vniuersall Churche, behold or beare with this pompous pontificall arrogancie farre exceeding all kingly, yea thrise more monstrous then Tarquines pride, I say not in a kyng, but in a beggerly Prelate, vnmeasurably baunting himselfe, not only beyonde the pryde of Tarquine, but also aboue al humane power, nay rather aboue all whatsoeuer is called God? For what greater arrogancie of any mortal man, since the first creation of mākind, hath euer bin heard of, or what more greeuous iniurie euer offered to the church of god, or Fistula more cōtagious might be imagined, thē that in this equal, & euē estate of bishoplike fūctiō, one only Bishop so to raise his crest, as ẏ challēging to himself

The pompe of the Pope.

vniuersall Dictatorship, he shoulde so ouercrow his fellow seruants, as that all other Bishops and Councels, shuld sweare humble submission vnto him, vnto whose authoritie all humane creature shoulde assubiect it selfe: at whose becke Princes must yeeld their Scepters and Seigniories: yea Emperours also must of fine force, bowpe to the grounde, and geue their neckes to bee troden vpon? Which malapert saucinesse being of it selfe no lesse absurde, then execrably haynous, is so altogeather voyd of all feeling of common sense, so also in all respects contrary to the nature and office of Bishoplike Pastorship, as that nothing may sounde into mens eares more detestable, or permitted of vs, more perillous. In this case nowe let any reasonable person iudge, what the due consideration of our princely authoritie may exact of vs, what the present daunger of this our time may require of vs, and what the common calamitie of the distressed Church may commaunde vs to doe herein.

Surely if one onely Roman Cõsul, for the dutiful loue he bare to the discharge of his durie to the cõmon weale, thought it a matter intollerable to beare with the mischieuous treacheries and treasons of Lucius Catiline a wicked Citizen, practizing the subuersion of his owne naturall countrey, to wit, one only Citie, and for this cause could with his Counseis preuent his attemptes, with his only authoritie, suppresse his insolencie, and with maine force vtterly ouerthrow his outrage: in what one action may we, whõ the maiestie of the Lorde of Hosts hath ordeined guids of his people, and gardians of his religion, discharge our vocation more princely, or profite the Christian common weale more substantially, then in this so great a calamitie, I say not of one onely Citie, but in this so vniuersal an ouerthrow of the whole world, and generall massacre of al Christian religiõ, that with all expedition we not only seclude, if not at the least out of al partaking of

Cicero against Catiline.

Christian

Christian societie, yet that wee abandon and vtterly banishe from all our territories and dominions this Babilonicall Hydre, so monstruously raging with fyre & sword, so broyling, and imbruyng all places with faggottes and goare, so tumbling in the bloody butchery of the godly, not onely exacting humble submission of Kynges and Keysers, but manacing also, and threatening, yea most arrogantly checking and mating them to their beards: as euen the selfe same, whome by sundry approoued and manifest testimonyes of holy scriptures, wee can not but iudge to be none other thē the very vndoubted Antichrist.

But whereof shall I here complayne me first? Or against what shall I be able to exclaime sufficiently? O grosse worlde, O blockishe blindnesse of these dayes: I say not drousie slumber of Princes: Vndoubtedly it behooued vs long sithens in our Princely authoritie, to haue rāsackt this lazy Laterane lubber, or rather mōstruous myscreaunt, and to haue throwen him quite out of our coastes, into the sauadge Wildernesse, yea euen dato the cruell Caniballes, that so he that can not possibly bee satisfied with mans fleshe, may learne at the length amydst that fleshe cormoraunt crueltie, some sparcke of humanitie and curtesie. If wee had thus done long heeretofore, many thousandes of innocent Martyres had bene preserued from that tragicall tyranny. And yet hauing so mercilesse a slaughter of Christian blood, the infinite number whereof is not onely extant in Historyes, but also daily and hourely presented to our eares and eyes: This Antichrist notwithstanding liueth still, and continueth amongest vs, not so much by the benefite of the ayre that he taketh, as through our owne default, and negligence: what sayde I? hee liueth: naye rather he florisheth, hee reigneth, hee triumpheth: hee is not onely conuersaunt and present in ech places of our Palaces, but also present, and President of our Counselles: hee enacteth and com-

maundeth what him liſteth: finally he deuoureth our people as his pray, and our ſelues hee ſcorneth for dotterelles and fooles. And becauſe hee can not with open attempts worke our deſtruction, he purſueth vs with couert and craftie vndermininges, beholding with his eyes already the murthering of euery of vs, whom his hart hath appointed to the ſworde: And euen thoſe hath he appointed whomſoeuer he vnderſtandeth to be more addicted too ſet forth the glory of Chriſt, then to vphold his pompe. The continuall courſe whereof doeth euidently bewray him to be the vndoubted Antichriſt. Otherwiſe what may it bee, that ſhoulde ſo cruelly craze him to ſuch beaſtly ſauagenelle, but that he feareth, leaſt the glorious ſhinneſhine of Chriſtes renowme, will dazell and darken his counterfaite kingdome. For his monſtrous minde beeing enflamed with intollerable deſire of ſuperiorities, ſithens it hath nowe aduaunced it ſelfe to that loftineſſe of eſtate, cannot eaſily ſuffer to be remoued from that rotten claymie of ſtaring ſtatelineſſe. And becauſe he perceiueth that in this gladſome kingdome of the Goſpell, he can no longer now reteine the ſame without bloodſhed, and butcherie of thouſandes of ſoules, hereof commeth it, that as many as he perceiueth to be true profeſſoures of the worde, euen ſo many he recompteth for his open aduerſaries, whom he thinketh conuenient to cutte of by practiſe, and pollicie whatſoeuer.

A defence of the Church of England againſt the ſeditious Bulles of the Pope.

From hence ariſeth all this ſtorme of ſo greate Tragedies: here hence come thoſe dreadfull thunderclappes, and deadly flaſhes of ſcorching curſes, & yet not ſo muche to be feared of any, as to be ſcorned of all. They call them Bulles: To witte Pardons and Popiſhe Libelles wonderfull craftily forged too entrappe, and beguyle ſeelye ſoules, vnder the viſor of Peter and Paules auctorities. For this is the very gunſhotte wherewith theſe holy Fathers doe vſually auenge the rancour of theyr hearties, if they

chaunce

chaunce at any time to were cholerike and wroth. And because through suche preatie Buggebeares, they haue heretofore accustomed to be dreadfull, and fearefull too other kingdomes and Monarchies, hereof came it that Pope Pius the fifth not long sithence, like Iupiter Olympius with his fiery thunder boltes out of his Castle of S. Angelo did set vpon poore litle England with a terrible Bull. In the which proude presumptuous attempte, hee practised with shamelesse slaunders and rayling reproches first too defame the vertuous Lady Queene Elizabeth, thereby to procure her highnesse the hatred of forraine nations: and beyng not satisfied therewith, endeuoured also to depriue her of her Regall Patrimony, and true inheritable kingdome: and not of her kingdome onely, but to bereaue her also of life, and for that purpose sollicited agaynst her, trayterous treachours both within her owne Realme, and abroade.

Pope Pius the fifth raging against Elizabeth Queen of Englande.

There passed not many dayes, before that Gregorie the thirtienth a whelpe of the same litter, pursuing the platfourme of his Predecessour Pius, gaue attempte not much vnlike to the first, sparing no trauayle, nor cost, no attempt vnassayed, whereby he might teaze vp the Subiectes to rage against their Queene, to bring al vnto hurlie hurly, finally too rende asunder their faith and alleadgeance which by Gods commaundemēt they owe to their lawfull Magistrate, supposing too haue founde here some suche Asseheades forsooth, who woulde more easily haue been induced to reuerence those Apish flashes of Momus smokes, then to deride them as bables. But what successe hitherto hee hath attained with those Frantike vproares, tumbling and turmoyling all thinges, I meane not here to stand vpō. This one thing would I fain learne of them, whereof I doe earnestly craue an answeare. I mean not heere the answer of any one priuat person alone,

Pope Gregorie 13. enflamed against England and the Queene of Englande.

neyther of Pius, nor yet of Gregory: But I appeale to all that Romish Sea in generall, which powreth out such Prelates vnto vs: Euen of those reuerend Vicars I demaund this question. What if their power were agreeable to their will, and were able in very deed to preuayle against them, as farforth as they accurse them in words, and as they do denounce in those their murderous bulles, wherin they belch out against the subiects of that realme, suche horrible exclamations, and accurse them downe to hell, drowne them in the bottomlesse gulfe of euerlasting flambes, and throwe them out to bee deuoured with the swordes of the furious. Let them tell vs, would they do it in deede? Or would they put it in execution, if they were able? May it be possible, that any suche crueltie could euer enter into the thought of any Christian heart, namely against Christians? If they deny it, what meane they then by those their craftie conspiracies, farre exceedyng Catilines currishnesse attempted, yea practized also, to bring suche murders to passe? But if they confesse it, which indeede they can not couer with any colourable cloake: Certes they doe sufficiently (lyke Rattes by their peepyng) bewray themselues by their owne doome, what spirite they bee of, what monster they foster vnder that forged visor of Peter, what Scorpion they throwde vnder that Lyons skynne.

A complaint against the Popes of Rome.

But let vs proceede further. Goe too nowe: Admit that so great force of malice, so greedy rancour of reuenge myght pearce so deepely into the Apostolicall breastes, importyng the verie ruyne of the godly. I woulde then fayne learne of them, vppon what they deserue at the length they become so maliciously malignant against them. For whatsoeuer the offence be, surely it can not possibly bee matter of small importaunce, that maye prouoke those moste holye Prelates to growe into suche outrage against their Christian

Christian Brethren, seeyng in outwarde semblaunce and behauiour, they doe so courageously braue them selues vpon the meekenesse of Christe, vpon the Faith of Peter, and the spirite of Paule. Wee doe reade in the Scriptures that the mosse holy Apostle S. Paule him selfe doth in the mightie power of the spirit, thunder out, That the weapons of our warrefare be not carnal, but mightie in spirite, to the subdewing of strong holdes wherewith we doe suppresse euil thoughtes, and doe subdewe all power, extolling it selfe against the wil of God, and leade captiue all thoughts and imaginations, to yeelde dewe obedience vnto Christ, &c. 2. Cor. 10.

What the power of the Church is and how farre it stretcheth.

First you see weapons named heere, not of one Paule, nor of one Peeter, but our owne weapons (saith he) that is to say, general weapons, common with the vniuersall Church of Christ: which are then at the leaste to be exercised, not rashly against all persons, nor vpon euery light occasion, but euen when necessitie vrgeth, against those (if any shall happen to bee) which doe waxe insolent and stifnecked against the knowledge of God, and their dewe obedience vnto Christ. Of which sorte if any may be founde faultie in that Realme, that may preiudice the grace of Christ, surely I will not in any respect abridge condigne correction, according to the censure Apostolique. But nowe, whereas that whole nation, to the vttermoste of their power, doth indeuour to become the Seruants of Christ: whereas there is not one so much, that doth not prostrate him selfe to the maiestie of the Sonne of God, and to his diuine Godheade: that doth not worshyp him in Spirit and trueth, yea and worshyp him there where the Scriptures haue enthronized him: that doth not thankfully acknowledge his heauenly benefites: that doth not yeelde dewe reuerence to his Sacraments: that doth not onely professe all obedience linked togither with faith, to be dewe vnto him, but also

repose all their affiaunce and confidence in him: Finally whereas in their churches, all matters, are so orderly administred by them, as that no defect may be founde of any thing apperteining too the duetie of true christianitie: wherein nothing is admitted, that is not consonant to the sacred authoritie of the Euangelicall institution: I beseech you (Syr Pope of Rome) what woulde you desire more? What? seemeth it not sufficient in your conceite, that Christ, who alone preserueth the estate of his church be glorified in his owne Church, vnlesse the pompe of the Pope be enterlaced with the glory of Christ, & reuerenced with semblable obedience? And from whence els come these tumultes, these flashes of lightening, and stormes of of thunderboltes raysed vpp? Is it bicause they doe yeelde their obedience too Christe, as it behooueth them to doe? or bicause they humble not thē selues to the Pope? If the glory of Christ be your glory, as of right it ought to be, what needeth any contention then? why doe you not cast downe your proud Peacockes tayle, and call your selfe backe againe into the societie of generall obedience? But if ye thinke it not sufficient, that the sonne of GOD may be magnified without the Romish Bishop, why then surcease from hencefoorth to be taken for the seruaunt of Iesu, and the heire of Peter. For what other thing did Peter or Paule vaunt vpon, but the onely glory of Iesu Christ? Whether by occasion (sayth he) or in truth, so that Christ be preached, herein do I reioyce, and will reioyce. What say you to this? That Christ himselfe, whiles hee dwelte here vpon earth, would haue a speciall testimonie lefte behinde him, howe farre he was both in woordes, and deedes estraunged from crauing, or groping after glorie, who embasing him selfe of his owne freewill, euen to the ignominie of the Crosse: by howe much he disclaimed from the title of glory, so much the more

The Pope cruelly raging against the godly without all cause or reason.

Philip. I.

more ouerflowing abundance of glorie did ouerspreade him, by onely despising of glory. I do not seeke (saith he) myne owne glory, but there is one that seeketh and iudgeth. Againe the same Christ being on a time despised, and cast out from that most churlish city, did not so attempt any matter of reuenge therefore, as that hee seemed very grieuously offended with them which did prouoke him to take vengeaunce. O heauenly mildenesse of a meeke spirit worthie of all reuerence and honour: You knowe not (sayeth hee) of what spirite you bee. The Sonne of man came not for too destroy, but to saue mens liues. Iohn. 8. Luke. 9.

Now let vs compare the one with the other, to witte, the Vicar with his head. You haue heard how the Lord being not entertayned vpon the way, what he did, and what answere he gaue. But what the Pope would haue done in this case, if he had beene present, furnished with like power to be auenged, I doe not here discusse. Truely how he behaueth himselfe at this present, little England alone may be a sufficient testimonie: which hauing now euer many yeares beene plagued with that Romish ruffler, and worne out euen to the bare stumpes, with much adoe shaking from her shoulders, that yoake of intollerable thraldome, durst presume at the last to cast from out her territories, this Babian horse, and reduce her estate to the auncient liberties. Hereof springeth that Canker, hereof arise these Tragicall furies, wherewith he would seeme ready to deuoure, not the bodies of menne onely, but the very soules also, if hee were able. Goe to nowe, and what cause can this frenshapen Vicar touch at the length, why hee should thus mingle heauen and earth together, and rake vpp from the deepe, those swallowing Sandes of gaping gulfes? Let vs nowe see what the matter is.

The

The Pope of Rome is banished out of English soyle, in that hee woulde be a Ruler, I confesse: but as a sojourner, he is not excluded. But Christ notwithstanding is receiued: him doe they imbrace as their Lorde: his voice they doe acknowledge, and bee obedient vnto: but because they knowe not you (Sir Pope) if they receiue you not, why should you storme at it? You require parde that they shoulde couple you with Christ in their worshipping. But put the case, that Christ can in no wise bee receiued into England, vnlesse the Pope be banished: neither the Pope haue any possible footing there, except they thrust Christe cleane out of their Coastes: Whether of these two thinke you conuenient to bee obeyed by them, since they can not possibly serue bothe at once? John the most worthy Prophet of all Prophets, yea more then a Prophet, doth cry out in the Desert: It behoueth that he increase, and that I doe diminish. And will you not permit the glory of Christ to growe forwarde in his owne Temple, vnlesse your pompe be made copemate of his glory? Who beeing his humble seruant & faithful freend in deede, as in outwarde apparance and words you doe profesle to be: why then, indeuour as seruiceably and faithfully to aduaunce the honor of your Lorde and Maister, and withall accept as lovingly of your fellowe seruauntes, who dutifully serue the same Lorde and maister whome your selues doe profesle. I beseech you Sir, is not our requeste agreeable with equitie? But if the matter go otherwise, and that you wil be exempt from the place of a seruaunt as no fit member of our Church, but doe require rather, to bee installed a Lorde ouer our faith: then knowe ye for certaintie, that your banishment from our Kingdomes is not procured by our onely meanes, but authorised by the very sacred Scriptures: wherein we finde moste euidently, one onely Lord to be attended

Christ can not be receaued vnlesse the Pope be banished.

Iohn. 3. Chap.

vpon

vpon, and one onely fayth to be directed by. Euen as wee reade in the same Apostle else where: Not bycause we are Lordes of your fayth (sayth he.) So also neither Peter himselfe, farre vnlike to an Imperious Apostle, coulde not at any time permit in the Clergie, the name of Lordly estate: neither did euer presume to chalenge any such title to himselfe, as the which he reproued verie sharpely in others. For he right wel remembred what Lorde hee was disciple vnto, namely the same Lord, who being alwayes the greatest despiser of worldly pompe, would neuer contende for honour and seignorie, but in al lowlinesse rather, would yeelde humble seruice to all persones, without respect.

Ephe. 4.
2. Cor. 1.
1. Peter 5.

But loe a replie forthwith of some of this crew. What (say they) do we not call them Lordes commonly, who, as Gods Ministers, do exercise princely authoritie, and regiment ouer the earth? Yes truely: and therefore let euerie prouince haue his peculiar seignior, who according to Gods appointment, may exercise this function of bearing gouernement and rule. But what is this to Peter? What is this to the Apostles, and Apostolique Ministers: who be called to this function, to this onely ende, to profite the congregation of Christ, and not ouerrule them, as Princes and Potentates: to nourishe and feede the flocke of their Lord, not Lordly, and loftily to ouercrowe them, as Lordes of the flocke: For their estate is not an estate of stately domination, and tyrannical superioritie, but an office, a charge, and a shepeherdes estate. And as it is a charge, so ought the same charge be stretched no further, than for whose sake properly it is vndertaken: so also neither ought it be applied otherwise in any respect, then as it shall apperteine to the proper and peculiar benefite of the flocke. For neither the Scholemaister may therefore take vpon him to ouerrule his pupilles, as Parents do their children, or as Princes their subiectes: bycause his

Saunders in his Ierarchical Monarchy.

How the charge of a Sheapeheardes limited and howe it ought to be discharged.

his office is to instruct thē in learning: neither is he otherwise worthie the place of a Schoolemaister, then in that respect that he may teach good and wholesome doctrine. In like maner, whereas the office of a godly pastor consisteth in this onely, to direct the consciences of Christians, to employ all his studie and trauel to the enlargement of Christes kingdome, he ought for this cause abide vnremoueable within the bounds of his charge, & therein behaue himselfe as a shepeheard, not as a Lorde: as a seruant, not as a maister. It is one thing to beare soueraintie by publike and Christian authoritie: an other thing to be a seruant, in feeding the flocke, and to be subiect to the state: And yet neither doeth this kinde of seruice want his proper and peculiar dignitie. As in all common weales the most renowmed & famous actions do of their owne nature, allure the wel liking, and laudable commendation of the godly: So Ministers of the Church also, such as being endued with heauenly giftes of spiritual blessing, and the mightie power of Christ Iesus, though they groape not greedily for promotion, shall neuer yet bee destitute of their due honour and reuerence, which of it owne nature doth alwayes attend vpon and accompanie godly and famous personages: I meane not any such dignitie notwithstanding, as should raise thē to the state of princes, nor make them Lordes of the earth, ne yet aduaunce them to Monarchies, nor so much as priuiledge them frō due obedience to the state, nor to the Lawes and Statutes of the higher powers.

Therefore as concerning the prerogatiue of Princes, sithens there is so great a number of Regions, Nations, and people, such a varietie of Lawes and tongues, nothing can be more seemely, nor more consonant for the ordinance of God, then that in al societies and estates of Nations, a special preeminence, and singular superiority should be yeelded to some one personage, as to a certaine

chiefe

chiefe gouernour and heade, by whose authoritie and soueraignitie, al others may be trayned vnder whom also seueral offices, and charges may be severally distributed, as shal seeme necessarie and commodious, for the well ordering of euery weale publike. Hereof is it, That the higher powers do of right beare a necessarie preeminence directly vnder God, as the Apostle witnesseth. And yet euen the selfe same powers are empaled, & compassed in within their prescripts, likes, limits, & boundes according to Gods ordinance. But as to that vniuersalitie, and Ierarchie ouer the whole Church of Christ: or to be onely and entier Lord, and ruler ouer our fayth, besides Christ onely, we acknowledge neither king nor keyser, whatsoeuer. And what was he then that at any time hath authorised you (yee Prelate of Rome) to bee chiefe gouernour, and Lorde ouer the vniuersall Church of Christ, so farre and wide ouerstretched, ouer the face of the whole earth? Or who euer besides you hath beene heard of, that durst presume vpon so prowde a Title of superioritie, eyther in the Apostles tyme, or in the whole succeeding age, vntill this your chalenge, without great reproche and greeuous controulement of euerie good man? Or with what face at the length dare your selfe so arrogantly rayse vppe your crest so Luciferlyke, as to bee magnified for the onely and principall Bishoppe, and Monarchie of the whole state of Christianitie, vnlesse ye were Antichrist him selfe? In this case therefore, aduise and bethinke your selfe well, yee Romish Prelate, what ye nowe doe, or rather what ye ought to doe. If yee thinke that the credite of your Maiestie is cracke by them, bycause they haue banished you out of theyr Coasts: I pray you heartely when it commeth to your minde, to make a true account, howe much they haue bene beneficial vnto you & others of your crew, whiles they were your vassals, tel vs now this one thing,

Rom. 13.

One onely vniuersall head of the vniuersall Church.

what

what secrete insolencie lurketh in that authoritie of your maiestie, that may by an vnauoidable necessitie enforce them to the lyke superfluous pillage any longer.

The vniuersall Ierarchie of the Pope serueth to no vse in the Church of Christe.

For why shoulde they so do? is it because you may graunt them saluation, and blesse them? But their saluation is already plentifull, sufficient and euerlasting for them in our onely Lord and Sauiour Iesus Christ. Is it because you may geue them remission of sinnes? but the same is also geuen them freely in the faith of the Gospell, without any other ayde. What is it then? Because you may preach the woorde of God to Gods people? or is it rather because ye may, as ye haue hitherto accustomed, thrust vpon them mens traditions, pelting glosses, and olde wiues tales in steede of Christes Gospell? that yee may rob the lay people of the woorde of God, with holding it fast lockt from them, in an vnknowne and barbarous tongue? That yee may scatter abroade the doctrine of Diuelles? But the Lorde be highly thanked for it, there lacketh no store of godly personages amongst them, which are able too execute that holy function of preaching Gods woorde, and do execute it indeede without ayde of the Laterane Bishopp freely, and with good successe: yea so muche the more freely, by howe muche they bee seuered from your tyranny by distaunce of place. What is the cause thē? that ye may determin their causes and controuersies? But where may controuersies bee more happily decided, and more speedily ended, then where the speciall circumstances of the greeuances began first, and are best knowne? Hereof came that sacred decree of those godly Fathers in the Africane Councell as Cyprian doth testifie: That euery mans cause should bee pleaded in the same prouince where the offence was cōmitted, wher also might be both accusers and witnesses of the cryme. And for this cause it was decreed further: That to euery pastor some particular

Cyprian the first booke, the third Epistle.

portion

portion of the flocke ſhoulde bee appoynted, which euery of them ſhoulde rule and direct, rendering accounte of his proceedings therein to the Lorde. &c. In their Engliſhe affayres therefore what intereſt may the Romiſhe Inquiſition challenge, ſithens the States of his owne Nation of Affricke haue vtterly renounced it?

But happily the authoritie of the Pope is holden verie neceſſarie to chooſe Byſhoppes, and to diſpoſe other orders Eccleſiaſtical: for this they mainteyne for inuiolable, that all maner election of Biſhops is vtterly vnlawfull, except they bee conſecrated by the Romiſhe Sea. But what is this elſe, then to robbe the Churche of her lawfull right and intereſt in her free election, and to yeeld ouer the Church her ſelfe (which ought to be the Spouſe of Chriſt) a ſeruile bondmayde to the Pope, and not the Pope to the Church? when as notwithſtanding the Apoſtle Paule, writing to the Corinthians, doubted nothing at all to make the Apoſtles themſelues ſubiect to the Church ſpeaking on this wiſe: All thinges are yours (ſayeth he) whether it bee Paule, or Cephas, or Apollo, whether they be thinges preſent or things to come, but you are Chriſtes, (hee doth not ſay, you are the Popes) and Chriſt is God. Briefely, as concerning that laying on of handes, which the Papiſtes account altogither vnlawfull without the Popes annoynting, why ſhoulde it bee leſſe lawfull for vs, to put the ſame in execution in our Churches, in eccleſiaſticall elections, and ordering our owne Miniſters and Paſtours, then the Cardinalles of Rome in the choiſe of their Pope? For ſithens in Rome it ſelfe is no ſuch neceſſarie ſucceſſion of perſonages, or Palles, but that which is purchaſed for the penie: and ſithens no conſecration almoſt doeth paſſe there, that is not rather beſmeared with Dyle of money, then with any Dyle elſe,

The Church in reſpect of ſouereaignetie, is aboue Apoſtles and Miniſters. 1. Cor. 3.

I beſeech you, what ſhould be the cauſe, why the proceedings of our Churches may not bee adiudged more legitimate and canonicall, being executed according to the preſcript ordinances of the Canons, not without due tri al of learning, good conſideration of conuerſation, common conſent, and voyces of the Congregation? namely, for as much as the Lorde hath promiſed whereſoeuer
Matth. 18. two or three doe agree together in any one thing in his name, that the Father will graunte them theyr requeſtes.

Which being agreed vppon, I demaunde what cauſe of iuſte complaint you can alleadge againſt vs: ye Romane Biſhop? or what iniury haue you ſuſteyned at our handes? If none at all, why doe ye fret and fume, wherefore doth your choler boyle ſo monſtrouſly? to what ende are thoſe thunderclappes of bulles, and warlike wildfier ſcattered abroade, wherewith like a moſt vnmercifull Caligula ye ſeeme ready bent to ſcorch and cut all our heads from our ſhoulders at one blow, if you were able? The ſtay wherof ſurely proceded not of any relent of your crueltie, nor of any your fearefulneſſe too commit the facte: but from Gods onely merciful benignitie, which doth for the moſt part rebounde back malitious attemptes either vpon the wicked authours themſelues, or as vapours and clowdes ſcatter them to naught. But goe to, let vs graunt vnto you that by this excluding of you, ſome particular Churche haue beene iniurious to your maieſtie, which being neuertheleſſe moſt vntrue, yet let vs imagine it to be euen ſo. It behooued you notwithſtanding to call to your remembrance of what ſpirite ye were of: if at the
Matth. 5. leaſt ye belong to Chriſte, whoſe vicar you doe challenge your ſelf to be. Of whom if you haue not yet learned the leſſon, which ought to haue bin firſte chiefly learned, too wit, To pray for your enimies, ye ſhould at the leaſt not haue forgotten the leſſon next vnto the ſame: That whatſoeuer

soeuer iniury had bene offred you against equitie & right, yee may not be iudge yet of your own priuate grieuaūce, but haue committed the same wholy to be auenged of the Lorde. For so you reade commaunded by Gods owne mouth, Vengeaunce is myne, and I wil rewarde: saith the Lord. So might you not in any wyse haue misbought-ted, but that he vpon some good liking of your cause, vndertaking the defence thereof, woulde of his sincere Iustice both more orderly & more mightely haue repulsed the iniury, then your self were able too doo. For proofe wherof as there be sundry examples in the scripture, so amongst al other that counsel of Gamaliel, wherewith he appeased the outragious insolency of the Pharisees from sleing the Apostles, ought to haue bin remembred agreeing with Gamaliel in counsel. If that which these men do, be of men, or the counsel of men, it will come too nought of it self. But if this coūsel be of God, thē shall I as wickedly as in vayne striue against it, as one not only rebellious against men, but against God himselfe. *Deut. 32. Rom. 12.* *Actes 3.*

Al which I do hithertoo debate with you in such sorte, as if you had iust cause of complaint, were it neuer so litle against vs for empayring your dignity: which if it were true, yet doth not the Apostolique grauitie vsually let loose the reynes of priuate reuenge so grieuously, nor any of the scripture enstruct therevnto. The milde lenytie of the Gospel wold rather allure too deale more fauourably with the brethren yea though they were faulty, who albeit they be not Romaines yet bicause wee bee Christians, behooued you euen for Christes sake, whom we do woorshippe (though wee woorshippe not you) to haue had dewe consideration of the mutual amytie, and necessary bondes, that oughtoo bee betwixt Christians, if at leste yee bee a true Christian your selfe. Certes this rayling, and slaunderous reproches, wherewith yee doo practize, and procure vs too bee hated of all, and

and our common weales and kingdomes to bee rent a-sunder withall, and brought to vtter confusion, doeth in no respecte beseeme the profession whereinto you are entred.

But to come neare to the purpose nowe, and to detayne you more strongly within my warde, I doe argue with you on this wise, as that I may throughly conuince, not onely the whole substaunce of your challenge agaynst vs to bee most voyde of reason, and fraught full of follie and pride, but also to make it appeare by most euident demonstration, that all this so mightie a confederacie of Nations and people, conspiring ingenerall agaynst your destruction, which you do see with your eyes, is not onely cleare of all blemish of rancour, but also conceyued and raysed vp in one vpon most vrgent and necessarie causes, and vndertaken with no lesse feare of God in respect of true pietie, is not so much procured by men, or by mans Counsel, as directed altogither by the onely outstretched arme of the Lorde of Hostes: and so directed, as that without his godly assistance, so manie and so maruellous enterprises, could neuer haue beene possibly atchiued, in so short space, and with so good successe. And to the ende you and the complyces of your conspiracie may bee made more assured of the proofe hereof: open the eyes of your remembraunce at the last, and beholde on euerie part the maner and maruellous frame of the proceedinges therein.

First I suppose, no man is ignoraunt, into what amazed admiration all Nations were caryed with that your notorious state of Empire, with that woonderfull masse of Maiestie and loftinesse of seate, so richly enstalled, so gloriously enthronized, with so manie and so magnificent fortifications enuironed, yea (as it seemed) established with scriptures & countenanced with

with the authoritie of Peter and Paule, as long as it held soueraigne ouer the whole worlde in assured securitie. All which so wonderfull power, so puyssent maiestie, so large outstretched dominion of popish Ierarchie, which stoode so long by the space of fiue hundred yeares continually in so vndiscontinued and empaired a possession, who coulde euer haue suspected, or conceyued by any meuer so light imagination, shoulde not also enioyed vnremoueable continuance euen to the worldes ende? For better confirmation of which Empire, seuere and sharpe lawes were enacted, dreadfull decrees, yea most horrible torments prouided, for the punishment of such, whosoeuer would but once hitte against the Popes holinesse, though he playde the ruffianneuer so rudely. A sweete and plausible title of the Catholike and Apostolike Church was pretended: the power of the keyes was chope in among: the vndoubted succession of Peter, not without the authoritie of Paule, cape marchant withall: insomuch that whosoeuer should but looke awrie vpō the Pope, might seeme not so much to preiudice his holinesse, as to be openly iniurious to Peter and Paule themselues. Moreouer there wanted not to this mightie Domitian, his feareful lightenings, wherewith he might out of his heauenly Capitol amaze the timerous soules of weake princes: finally that nothing might lacke, to braue out his power, as to colour his crafty iugling, there were annexed to the premisses, a sweete and amiable countenance of hypocritical holinesse, a counterfeit sinceritie of vnspotted life, yea outwarde resemblance of true religion, thereby to rauel more easily the eyes and heartes of the vnlettered. And for this cause to garnishe this pageant to the full, whole shoales and troopes of Monkes, Friers, and Massemongers, did swarme together, busied busily in fasting, in almes giuing, in Psalmes singing, in prayers and Masse mumbling, in their vnmaried life resembling Angelical

How great and incomparable the state of the Romish sea was by the space of 500. yeares.

Domitian a monstruous tyrant.

gelical puritie, surpassing all humaine condition. In the Churches how religiously were all things solemnised too reclaime men to theire lure?

But amongst all the rest, no one thing was more seruible to the establishing of the power and continuance of this kingdome, then the ignorance of that blinde age, and the penurie of learning and iudgement. For in the Schooles was nothing taught but colde and friuolous subtilettes: In the Counsels nothing decreed, but by the prescript rule of the Pope alone: neither was any sounde heard in the Temples of any thing almost besides stage-like ceremonies and mens traditions. And what marueil then, if the pure and eloquent sciences, both sacred and prophane, being vtterly extinct, barbarous blindnesse had ouerwhelmed all things, with grosse ignorance, whereby no man could become either more expert in learning, or more vertuous in manners, when as neither bookes, nor authours were extant, out of the which anie such supplie might be furnished? For as yet came not to light that most happie, and heauenly Iewel, to wit, the Arte of Printing bookes: all things were certified by the industrie of writing, and hyred trauaile of writers: yea the same also not obteyned without greate charges and costes. Whereby it came to passe, that the poorer sorte being vtterly barred of attayning learning, scarce anie vse of Bookes, or good literature was in vse, except amongest a fewe Monkes onely, yea those also not verie manie: with whome likewise the verie same written bookes remayned rather in Libraries fast chayned a rotting, than worne out with any theyr handling. In the meane space the common people did neither reade, nor heare what the Euangelicall and Apostolicall writinges did proclayme touching Christ, nor touching his grace, and benefites: onely they were commaunded to beleeue that which the holy mother

The happie inuention of the art of printing.

Church did beleeue: Which was not altogither amisse if they had concluded vppon a true Church, according to the right patterne thereof. Nowe these learned and great wise men woulde haue this Church to bee none other, but the Sea of Rome pardie, and that crew of Cloysterers, amongst whom that triple holy Pope must needs be acknowledged for heade, and Lorde ouer all: whose decrees all and euerie person what soeuer must be of necessitie constrayned to obey, as so manie holie oracles proclaymed from heauen: whatsoeuer this Gentleman shoulde clogge the Christians withal, must with like necessitie be vndertaken and borne without grudging. This pmpe they iustified to be the only Priest of the Leuitical race, yea the verie bonde of Christian societie, besides whome they affirmed was no fayth, no hope, no, nor any Church at all. Who so shoulde depart from this Church (as much to say) from the Pope, might not otherwise hope for eternal saluation by anie meanes: whatsoeuer the Pope should speake or doe, could be no errour, neither ought he bee iudged of anie person: And that Christ did reigne in heauen, the Pope must reigne in earth. And albeit Christ did promise that hee woulde bee alwayes present with his Church, yet must this bee an infallible rule, That hee coulde not dispose the riches of his grace, in the gouernement of his Church otherwise, than by the dispensation of this Gentleman his onely Vicar.

In this calamitie of state and time: I pray you what other knowledge could the rude and vnlettered multitude attaine vnto, but that which others taught them? And then also what other thing was beaten into the eares of the people, then that, which by all maner of meanes might auaile to amplifie the maiestie of that popish kingdome? The brauerie whereof whoso could blaze out with most lofsie titles & stateliest style, was adiudged the most

profound and delicate diuine. And then these notable and inuincible oracles were finely sifted out, not of any light trash, but coomed out of the verie bowels of diuine Philosophie. Thou art Peter, and vpon this Rocke will I build my Church. I haue prayed for thee Peter, that thy faith should not faint: Feede my sheepe. *Ergo* the most holy father the Pope of Rome is enthronized the vniuersal Prince of the Romish Sea, vnto whom onely are giuen the keyes of al maner iurisdiction. The Romish Church hath taught thus: Thus hath it seemed good to the vniuersall Bishop, who carieth about with him the holie Ghost within the cubbard of his breast. These be the traditions of the holie fathers. *Ergo* this is the Catholike Church.

The proppes and pillers of the Romish religion.

In good fellowship gentle Reader, what stronger force of illusion coulde possibly bee seene at any tyme? In so marueious a confusion of thicke and darkened clowdes, what coulde bee more easie, than for the vnlettered, and vnskilful multitude to wander vppe and downe by whole heapes, into any amazed errour whatsoeuer? euen as a man hauing first pyked an others eyes out of his heade, might easily leade him then to breake his necke where him lyked. Herein vnlesse the most mightie Lorde Creator of all thinges, and gouernour of all thinges, looking downe from aboue, had put to his helping hande in time, what coulde all the Counsels of men agreeing togither in one, all their forces and powers conspiring togither peraple against that so mightily fortified force of popishe Monarchie, by such a continuall course of succeeding yeares established? the proofe whereof manie greate and probable argumentes haue heretofore declared. For how often hath attemptes beene giuen, euen of the most puissant Monarchies, Kinges, and Potentates of the worlde, to shuffle this intolerable ambition of popish arrogancie,

yet

yet voyd of al succesſe notwithstanding. For immediatly vpon an assay made, princes being slaied, either through feare of further perill, or lead on the blinde side by crafty collusion, or zeale of Religion, or circumuented by trayterous reuoultyng of theyr Subiectes at home, haue surceassed all the sorte of them from further exploites.

Examples whereof, albeit in number infinite, may easily and readily bee vouched, if out of Fraunce, Germanie, Cicilie, Austriche, we would reckon vp all, and euery particular King and Emperrur, bearing the names of Phillip, Lewes, Otto, Henry, Fredericke as wee might: yet passing ouer for this present forraigne princes, we wil content ourselues with a brief Catologue taken out of our native Countrey Monumentes, suche as shal suffice for this present purpose. William of Normādie, wearing the Crown of this land. 500. yeres ago or very neere theraboutes, this Romishe tyrannicall Ierarchie (whereof I spake before) began too growe somewhat more lofte then before, against whose hauty arrogancy Henry the first of that name, a learned and puissant Prince of courage, beganne somewhat to bende his bowes. After whose death his successour Henry the second did set himself against the Pope, in more forcible maner. But Pandolf the Popes Legate forthwith qualified the king. Not long after succeeded Iohn king of Englande, who was much more eagerly sharpened against the Pope: but this force preuailed nothing at al. After them reigned Henry the thirde of that name, who mightily laboured to stay the Romishe money marketes exceeding all measure and meane within his owne kingdomes. This was a worthie enterprise certes, well beseeming the noblenesse of a most worthie king. But the insatiable pride of the Pope gate the vpper hande notwithstanding. King Henry hath his counsels (quoth the Pope),

It is prooued by plaine demonstrations that the ouerthrowe of the popishe Sea came not of men, but frō God the verye author thereof.

William conquerour.

Henry the first king of Englād

Henry the 2. king of Englād

John king of England.

Henry the 3.

Matthew of Paris a chronicler.

Pope) so haue I my councel also.

What shal we say to this, that the same hath beene earnestly impugned by learned and graue diuines, (as wee finde recorded in Historyes) to call backe that moste insolent tyranny of that proude Peacocke, to some meane and reasonable order, wherein these also did but beate the ayre and loose their labour: for either they were pricke forthwith to prison, or raked to recant, or tormented with tortures, compelled to bee mute. Amongest whom innumerable names of godly Martyres, besides the Valdenses, Albingenses, Merindolanes, Bohemias be registred of recorde. What other cause procured the death of that godly martyr Ierome Sauouarolla, whose worthie sermons published in the Italian tongue, and printed at Uenice, Italy it selfe to this day yet can in no wise digest? What else was the destruction of those two Moonks burnt at Auynyon vnder Pope Innocent the sixth? What other cause did consume to ashes Willia Sawtrey, Swinderbie, Thorpe, Gualter, Bruite a very learned young man, John Badbie, Lorde Cobham right honorable of parentage, and infinite others partakers of the same persecution? What other matter raked out of graue John Wicklife being buried long before? In which Catalogue let bee numbred also, whom for reuerence due vntoo them I may not forget Tauler, Wesel, Groningensis, Hilton, Isenua, William de Sancto amore, Nicholas Oremmus, William Laudiuēsis, Iohn Poliacensis, Armacan, Peter de Vineis, the Archbishoppe of Tullensis, of whom Auentine maketh mention.

Diuines put to silence.

As many as gainsaide the Pope, were martyred with fire or tortures.

Out of the chronicles of Henry of Eukorde.

The Chronicle of John *Auentine* 7. booke.

But I passe ouer these as being ouer auncient, whom if I shuld rehearse by particularities, mine Oratiō wold scarce find an end. I wil draw neare to these yeeres, wher with we be better acquainted, in the which I knowe not, by what meanes the impietie of this Romishe fury wax-

yng

yng more rype in riot, rusht abrode into the worlde, but euen then chiefly, whereas by your trayterous treacherie, and mercilesse crueltie, you haled too the stake the most worthie Father John Hus, and Ierome of Prage, partakers of the same Martyrdome, vnder colour of Sūmons to the Councell, by the Emperors safeconduit: with trayterous practice, yee Romane Popes cannot deny to bee procured by your meanes. If I demaūd the cause of this tyranny, what aunsweare wyll you make? wherein had they offended? what was theyr crime? did they any way blasphemously abuse them selues agaynst the name of Christe? nothing lesse. But for that the good men moued in conscience in discharge of theyr faith and dutie, durste aduenture to pinche the pride of the Pope. To suche an vnspeakable outrage coupled with insatiable sauagenes, was the vntreatable insolency of this Babylonicall strūpet, crawled vp at that season: that neyther it might bee lawfull for any person whatsoeuer, once too dare quacke against her: yea though he did so, yet shoulde hee little preuaile.

John Hus. Ierome of Prage.

Wherefore if that so mightie power and outstretched Dominion of your stately state (the like whereof was neuer hearde of to beare sway on earth by any memory of man) fortified and established with so great authoritie, suche huge Hostes, Armies, Treasures, Munitions, Aliances & Confederates, wherof you were seased in so long, & continued a possession vnuanquishable almoste against all attemptes whatsoeuer hitherto, seeme somewhat crazed nowe, & brought on knee: I suppose by this time you are not ignorant (yee Pope of Rome) of the very cause, that brought this plague vppon your neckes, and fatall confusion to your Sea. It is come to passe surely not by any humane force, nor puissāt princes power, not by any brunt of battell strong, nor Armies huge of kings or keysars train, not by any wits of mē or wily worldly diriftes.

The decay of Romishe Sea to bee imputed not to men but God only.

And

And yet happily you do imagine that paore Luther was chiefest ringleader of this roall, and his Copemate Caluin, with others were procurers of your bane. Beleeue it not Pope, those were but stones throwne against you, but what hand directed those stones to your destruction, you vnderstande not. You respecting onely outwarde and worldly pollicie, cannot espie any besides Luther and the Lutherans. But ther is an other that couertly vndermineth all your pompe, whom yf hitherto as yet you coulde not discerne by most euident demonstrations, nor conceiue by any reasons reach, you may nowe perceiue at the length as bright as the Sunne, out of Saint Paule what he is. Whom the Lorde (sayth S. Paule) shall destroy with the breath of his mouth. When you heare the Lord himselfe named, you see the very authour of the Action it selfe: not Luther, not Caluin: but that most mighty and highest workmaister of the whole Tragedie, who fetcheth forth vpon the Stage, ministers of his will, whom he will. Againe when you heare the breathe of his mouth: therein you may beholde both the meane and order of subduing the enimie, not by any force of armes, nor earthly power, but by influence diuine, preaching the woord.

2. Thes. 2.

But if you cannot be induced to beleeue this to be true by this testimonie of Paule, which as being farre fetcht you will confesse not to apperteine vnto you, I wyll nowe cal you home neere vnto your owne selfe, and wyll come euen too that time somewhat more familiar to your remembraunce, wherin Iohn Hus liued, of whom I made mention before. Since when yee cannot but remember what hee, euen then, when as being long tost & turmoyled from poste and piller, by your treacherie and execrable furie, fore tolde by reuelation of the heauenly Oracle shoulde befall vpon you: Namely, That after one hundred yeeres then next ensuing, you shoulde render an ac-

The prophesie of Iohn Hus against the pope

count

count to God, and too him, of the mischieues which you wrought. If yee will deny this to be true, it wilbe openly iustified to your teeth not only by al Historiographers, but also by that auncient peece of coyne, which is yet vsually currant, engrauen with the names of John Hus, and Ierome of Prage. It remaineth howe too make proofe of this by the sequell thereof: which if you suppose to be worthie of credite, sit downe then, and make a true computatiõ of the yeeres succeeding, and compare them with those yeeres wherein Luther made the first shew of him self, when as he made an open challenge against the Popes pelting Pardons: for it was the very next yeere ensuing that hundred yeere whereof John Hus forewarned in his prophesie.

In the yeere of our Lord 1416
In the yeere of our Lord 1517

There may bee annexed heereto one other note, though not altogeather of so great importaunce, yet perhaps not altogeather vnworthie to bee remembred: to wit, the same whereof the same John Hus maketh mention in his booke of Epistles, and was reuealed vnto him in a dreame many yeeres before. Namely: That in the Temple named Bethleem, whereof hee was Minister, he shoulde with pencill in hand very artificially paint the Images of Christ, and his Apostles: which being afterwardes razed, and scrapte cleane out by the Pope, and his Cardinalles, immediatly sprang vp many Painters, expert men in the same arte, which shoulde not only restore the same Images much more beautiful then before, but also that the number of the same Painters shoulde be so great, that from thencefoorth they seemed too contemne the violence of the Cardinalles, and their Pope also. I meane not heere to discusse the certaine euentes and interpretations of dreames: But this is to be wõdred at surely, to see howe notably and aptly the sequele was in all points answerable to the diuination touching those personages. And thus muche hytherto of John Hus and Ierome

The Prophetical dreame of John *Hus* concerning the Romish Sea.

Ierome of Prage: whom not long after succeeded Martine Luther mentioned before: raised vp doubtles by the most euidently discernable prouidence of god. But of him wee shall create more at large hereafter, in place fit for the same, God willing. In the meane time let vs proceede too the discouerie of those thinges, worthie of consideration, whithe hapned in that meane entercourse of time.

The Art of printing beganne in the yere 1440

For after the slaughter of Iohn Hus, xxiiii. yeeres were scarse expired, before that through the singular prouidence and incredible benefite of God, the famous science of printing Bookes, in most exquisite maner, very straunge, then yea neuer heard of before, was discouered, to the vnspeakeable commoditie of well natured dispositions, and such as were desirous of learning: then the which kinde of skil, as amongest al other manuel occupations no one science was deliuered to the vse of mankinde more excellent and more incomparably beneficial, for the capacitie, and industry of man: euen so ought we to iudge of the same, that it was not in vaine raised vpp, nor without some speciall counsel, and singuler prouidence of god, the onely author thereof. For the supercelestiall wisdom, perceiued plainly the lamētable misery of the state of christianitie: wherin the very foūdatiōs of the Apostolike discipline were vtterly vndermined, and translated into, I can not tell what, vnsauory suttleties, crabbed and fruitlesse quilities: it beheld likewise what, and how monstrous fogges of darknesse, and pestiferous errours, violently whirled by blinde fury, cloked with counterfaite hypocrisie, fortified with tyrannous impietie, ranged euery where vncontrouled, euen too the vtter rooting out, and subuersion of sincere and true pietie: howe all thinges were ouerwhelmed with grossenes and barbarous rudenesse: hee sawe also religion defiled with all deformitie: in the

By what meanes and occasions the Churche of Christe waste couered.

Churche

Churche nothyng sounde in doctrine, scarse any tyle voyde of corruption: the true worshippe of GOD conuerted to a gaynful merchandize: the faith of the Gospell turned into outwarde and Apish Ceremonies: The Churche it selfe cleane transformed out of kinde, into a kyngdome, not like to that of Plato, but into a Bishoply and Princely Seignory in place of Christes true religion, which ought too haue beene one vniforme and generall to all, crept in particular rules of Fraunces, Dominicke, Brigit and sixe hundred other strange religions besides. In steede of true worshipping of God, innumerable feastes of Saints were celebrated in steede of true inuocatiō of Gods holy name. Pilgrimages were vowed, Iubiles, Stations of Saints, Reliques and worshipping of Images. Finally in the place of Christ, the Pope bare dominion not only in temples, but euen in the consciences of men. Christ sate in heauen, but the Pope Christ his vicar reigned on earth, in power surmounting all Kings and Monarches so much, by how muche the Mathematikes haue appoyncioned the Sunne to exceede the Moone in quantitie, to wit, seuentie times seuen. He was accounted the only fountaine of all iurisdictions, from whose fulnesse behooued all Bishops to drawe their authoritie without all question. What needeth any long processe? Assoone as the Church began to chaunge his head, and the Pope ganne too take vppon hym the place of Christe: foorthwith came to passe, that togeather with this newe heade, vpstart suche a semshapen visour of religion, as scarse any one totte of the auncient discipline remained vnpolluted. For the Scriptures beeyng now commaunded too silence, nothing coulde be heard, nothing coulde bee deliuered, too feede the humours of suche, as woulde haue beene learned, but Canons Lawes, Decrees, and Decretalles of the Pope, vpon

Errors and confusion in the popes doctrine.

vppon these were the nymblest and finest wittes employed. By these were all causes Politike, Ciuill, and Ecclesiasticall, both publique, and priuate determined in churches, in Iudgementes, in Consistories, common pleadings, & Councels. Godlines, which forore was enstalled in the spirituall enstruction of the minde, and in the true conuersation of Christe, was nowe posted ouer too other gewgawes, which should held mens senses captiue, and not edifie theyr consciences: whereby neglecting the thyngs which only auayled to the obteining of saluation, the vnlettered multitude was carried away into (I know not what) newfangled mysteries, too Oyle, too Waxe, Salte, Water, to the Moone shining in the water, to Cowles, to Belles, to Chalices, Temples and Aultars cõsecrated with the Popes blessing, to Iubiles, Immunities, to Graces, to Expectatiõs, to Preuentiõs, peerely Pentions, Palles, Indulgences, Bulles, Pardons: and to surceasse heere too reckon vpp the infinite rabble of the remayning ragges, wherewith they had peruerted all things, cleane contrary to Christes institution, Sacraments gelded, newe chopt in place, one parte of the Sacrament craftily conueied from the vse of the Layitie, prayers pattered and mumbled in an vnknown language, priuate Masses in steede of the holy Communion iumbled vp in all corners of Churches, where the Priest not imparting any portion to the people, but vttering it too the gaze, to bee tooted vpon and worshipped, first liffeth it aboue his Crowne, then swalowes it downe alone, not in remembrance of the Lordes death and passion, but whole Christe flesh blood and bone to the saluation of body and soule. For this Article was the very sinowes, bones, and marrow of most absolute religion: couple here with satisfactions, Purgatorie pickpurse, the vnbloody sacrifice of the Masse, assurednesse of saluation, not depending vpon Christe only and faith in him, but to bee purchased

chaled with righteousnesse of workes, redeemings of merites, and pardons for siluer and coyne.

For reformation therefore of these so many, and so horrible outrages, seeing they seemed nowe in no case tollerable: it seemed good to the Almightie Maiestie, too yeelde his mercifull countenance at the length. For albeit Antichriste must of necessitie haue his time to play his Pageant in: yet coulde not the mercy of the father deny ẏ gracious cõsolatiõ to his church, vnto ẏ which it had obliged it selfe with an euerlasting couenant, but that it must releeue her necessities, beyng surprised now with suche miserable, and almost vntecouerable calamities. And to the ende he might bring the same too passe most commodiously without any vproare: hee stirred not vp Princes to armes, neyther prouoked he to bloody battell: but as I sayde before, sent downe from aboue this inestimable Iewell of Printing into the earth: which shoulde first disclose the liuely wellsprings of purest doctrine, and publishe abroade too the worlde, the auncient authours of learned antiquitie, and withall shoulde deliuer at large to the open viewe of all men the bookes of holy Scriptures, and the purest and graueſt Fathers of the Primitiue Churche, and those also in suche great abundaunce, and at so reasonable prices, as that no man coulde be of so poore abilitie, not to bee able too buye for a fewe pence whatsoeuer booke him listed, and to peruse them for his instruction. By this meanes, Maugre the Pope and his Cardinalles, began Christe by little and little, too bee made familiar to the worlde: the Prophetes and Euangelistes sounded into mens eares euery where: Paule, Peter and other Doctours Expositours of soundest and purest Diuinitie, were conuersaunt daply in the eyes, and handes of the people: which beeyng aduisedly read ouer, and growne at length to some acquaintaunce, is almost incredible to beleeue

The meanes that God vsed to ouerthrowe the Pope.

By what meanes the noblest science began to be reuealed in this later age.

howe woonderfull a light of doctrine, howe vnsatiable a greedinesse to learne, and to reade, what a sodaine enterchange of maners, what a beautifull countenance of all thinges ensued, and flooryshed euen vppon the sodaine.

The champiõs of the christian warfare were raised vp by God.

Heere loe that infinite number of Painters whereof I made mention before out of the dreame of John Hus. Heere loe those painted Images in the temple of God spoken of before, ingrauen nowe in the mindes and harts of Christians: being not of any new inuention, notwithstanding, neither forged vpon any newe Anvple (as you are wont to slaunder vs) but euen the selfe same, which were by you yea by your owne selues scraped and blotted out were nowe restored againe to theyr former integritie: against the which from henceforth all the whole broode of Papistes shall neuer bee able too prcuaile againe. Moreouer after these Painters before rehearsed, sprange vp many others, the number whereof encreaseth dayly, which yeelde most commendable trauayle with as good successe, partly too restore the auncientie, sincerities and puritie of good literature, partly too reedifie the decayed crazes and ruines of the auncient Churche of Christe.

On this wise new sound sciences, cowpled with pure religion, meruellously flooryshing in dayly encreasinges, in very fit time and place stept foorth Martine Luther into the worlde: and yet not hee onely and alone, but a great number of worthie personages together with him, excellent men both in faith and learning: all which associated in one, and vndertakiug so rightfull and necessary a patronage of the distressed Gospell, where as they taught nothing else therein either to themselues, or to others. but the only glory of Christe, iustifiyng theyr doctrine by the vndoubted and most pure fountaines of gods woorde. There was no cause nowe, why you shoulde so furiously

The first appearing of *Luther*.

furiously rage against your own brethren the Christians, yea and that without all deserte, and like to troublesome Dauus in Terence turning and turmoyling all thinges vpside downe, rayse vp suche monstrous tempestes, and scorching whirlewindes of hot persecutions. Nay rather it behooued you to haue yelded most hartie thankes too the Lorde, keeping the husband of his most deare spouse the Churche, and haue inforced all your aide, helpe, power and pollicie withall to the enlarging of his glory according to pietie, and as the duetie of your function did exact and bind you vnto.

The Pope being the scourge of the Gospell setteth himselfe against Christe and his gospel.

But what helhounde nowe, what Beelzebub prince of darkenesse hath so bewitched you with madde frensie, that you shoulde so monstruously with so horrible outrage rushe vpon the godly seruantes of Christe, contrary to the expresse woorde of your God, yea without all regard of charitie or shame, and in steede of a christian shepheard become a most butcherly bloodsucker of your owne brethren, for whose saketie Christe himselfe did vouchsafe to giue his owne life? for what man is able eyther by speach to expresse, or recorde in memorie the infinite thousandes of most holy martyres deuoured with vnspeakeable crueltie, and sauagely tortures, which within very fewe yeres, by the murthering practises of your execrable forerauntes within Christendome, with vnquenchable and Mooluishe Tyranny not as yet ceassing to embrue it selfe with al maner of horrour, vpon the silly flock and sheepe of Iesu Christe: I would very faine learne this one thing of you, by what lawe at the length, or by what interest doe you presume too challenge too your selues so mercilesse an insolencie in deuouring the faithful worshippers of Christe yee proude Prelates. Forsooth by the lawe I suppose, which the Scribes and Pharisees denounced long sithens, We haue a law, and by our lawe they

Iohn. 15.

they must die. In deede you haue a lawe for burning of Heretiques decreed at the requeste of Pope Innocent the thirde: And in your Courte all bee deemed heretiques, whosoeuer be of opinion, that the true meanes too attaine saluation, ought too bee sought and taught out of Christes Gospell, and not out of the Popes decrees.

But if you minde thus to proceede, why then also annexe vnto theyr stakes where they burne, the same title with the same Inscription of Pilate, Iesus of Nazareth King of the Iewes. For if your inquisitors may be demaunded to rẽder a true account of this their butcheries: what doe these silly ones, whom they doe so cruelly persecute, publishe or preache in all theyr writings, bookes, and sermons else, then this one thing altogeather: namely, to beate into the deafe eares of the people our Lorde and Sauiour Christe crucified, King of all kinges, to the ende they shoulde glorifie him, and in him onely repose all hope and affiaunce, as vppon a most vndefensible shoot-Anker of eternall saluation? And heerein I pray you, what so haynous or greeuous matter lurketh, as may seeme worthy so many, and so horrible tortures?

But I will referre this maner of accusation vnto that place of my treatie, wherein shalbe vttered the greeuous complaintes of all nations touching your vnmeasurable cruelties, and I will bende my penne too that wherein your senseless insensibilitie seemeth as woorthily to bee scorned, as your Tyranny too bee detested. For what kinde of foolishnesse, or rather madnesse is this, according to the olde Prouerbe, to kicke against the pricke, and too offer combate against God: wherein the more fiercely ye vrge, the more deeply yee wound your selues: the which as hath heretofore vsually hapned too all Tyrantes in like maner impugning the Gospell of Christe:

So also may ye right well perceiue (if I be not deceiued) that the selfesame may not only euen nowe of all likelyhood chaunce vnto you, after theyr example, but is already also for the more parte come vpon you. For who is so senseleſſe, that entryng into due consideration of the matter it self, viewing with vpright eye the beginnings and proceedings of our cause, doeth not euidently see, howe those your stately turrets mounted vp aloft, from so fickle & slippery foundation, are of themselues fallen to the grounde without any resistaunce or humane force: on the other side how our simple buildinges, though in outward apparaunce very slender and weake, haue beene rayſed vp euen from the first foundation hytherto, maugre the malice of al Emperours, of al Kinges, of all Popes, yea of all potentates and people almost: and howe by simple degrees, by little and little, haue with a wonderfull ouerspreading surrounded al nations of the worlde, and be now at the length aduaunced and had in prise in princes Pallaces & Courtes. All which may bee sufficient arguments to enduce you to know that God himself doth march in field for vs, & frō aboue deride al your trecheries to scorne: and withall that the trueth it selfe is of so forcible power, as that no maner of humane forces whatsoeuer, no not the gates of Hell can possibly ouerthrowe it.

God himselfe fighteth against the outrage of the Pope.

For I beseech you tell vs to what ende at the last is all this execrable fury come after so many your murders, and slaughters of the Lordes flocke, after that your horrible embruing your selues in so many bodies and bowels of Christians, howe muche hath it preuailed you? yee haue murdered silly poore men, and bereft simple weake women of life withall: of which bloody butcherie, it is so farre of for you too bee able to yeelde any reasonable cause, as that by how muche the more narrowly you vrge it, by so much the more discerneable it doth bewray your

insolencie, wherin, but that the mightie hand of the Lord had beene assistaunt encountryng your diuelishe practises, what monstrous deuises haue not beene attempted by you? or what mercilesse outrage haue not beene coupled too those your deuises to bryng a generall confusion of all estates, and degrees of people? what one Iland throughout all Europe, what region hath not now long sithens beene set on flame with your Faggotes and fier? what Prince of people these many hundred yeeres now or Emperour, hath not yeelded himselfe Vassall and slauishe Executioner of your insatiable bloodthirstinesse?

Go to, and what successe else haue all these so many, so mightie Massacres attained too in fine, but abridged your Treasures, and thereby cowpe vpp into narrowe Streightes your lauishe loftinesse? And by howe muche the more beastly your furious madnesse bestirreth it self, so muche the shorter becommeth your force, and the more you plundge your selues into vnrecouerable hatred and detestations of all nations.

The Popes vproares in France and Flaunders.

In Fraunce, in Flaunders what brainsicke broiles of Warres and Conspiracies haue yee procured? wherein yf you haue not atchieued your purpose, yet wanted not a most forewarde will too further all treacheries, nor vnweeriable endeuour too performe? For what elsedyd your madde mindes meane when you stirred vpp against the Frenche Guyse, and the house of Lorrayne: and against the Fleminges, the Dukes of Alba and Austriche, two Mousters of Mars: and against Englande that trayterous rennegate Stukeley: and in Irelande that Rogyshe Rebell Iames Fitz Morice with your braying Bulles? What dyd your Treacherous conspiracie emporte, or grope after, but an vtter rootyng out of all godly ones,

The popes practises against Englād

ones, whosoeuer woulde dare testifie Christe in theyr mouthes. For this was the onely marke of all your practises: This seemed the onely ende of all your Diuelishe dryftes: namely that it myght be lawfull for you in blooddy wise too triumphe ouer the Publique calamitie of all the Godly.

For which cause wee render, as becommeth vs, all possible and immortall thankes too Iesu Christe our Lorde, and mightie Conquerour, who by the vnspeakeable power of his Godhead, hath so mercifully confounded those mischeuous Ministers of your malice and Massacre: who by his euerlasting wisedome dooth dayly roote out, and scatter too naught the blooddy bruyngs of your beastly conspiracie: who by his vnsearchable Counsell dooth crushe you on al sides enuironed aboute with suche Streightes, that yee can not nowe once hysse so muche agaynst his Churche, but that it shall redounde to your greater damage and shameful downefall.

Whiche beeyng of it selfe nowe so euidently apparaunt in the eyes of all men, more bright then the Sunneshine in midday, yf as yet yee feele it not sensibly, certes you are starke blinde: But yf you see it in deede, what monstrous and forlorne shamelesnesse is this, too bee so insatiable bruitishe as not to bee contented too broche suche Plagues not onely against men without any theyr desertes, vnlesse you proclaime also open warre against your God, against his woorde, and against his trueth? And what thinke you too gaine thereby at the last? weene you that hauing ensnared and brought vnder your yoke all other Princes of the worlde by your Fraudes, Deceiptes, Lyes, Manaces and Threatnings: that you should with pollicy

preuent or with power put to flight the most high and mightie God, which is the Lorde of Hostes? Is there any thing amongest the creatures so great, or in the whole frame of ye world so mightie, so forcible of power, or so defencible with Counsell, that can eyther escape his eyes, or bee able to resist his will? The Lorde did long sithens make this proclamation by the trompe of his Gospel. Be of good cheere, I haue ouercome the world: And dare ye conspire now with the world and make a counter proclamation, Be of good cheare I haue ouercome Christe? Surely, to confesse as trueth is, yee haue bestirred your stumpes in your office, treading vpon, and oppressing the weake mēbers of Christ so lustily, as that ye conquest seemed to haue fallen almost iumpe into your hands. For I confesse indeede that by your meanes many thousandes of godly personges haue beene cut of, and consumed too ashes, in somuch that scarse any one parte of all Europe hath escaped, too bee ouerwhelmed and ouerflowen with whole streames of Christian goare. And this is euen the same, whereof the heauenly Prophet forewarned vs long sithens in the booke of the Apocalips: And I saw (quoth hee) a woman drunken with the blood of the Saintes, and with the blood of them that suffered for the name of Iesu. And immediatly after: These shall fight against the Lambe. But too what successe came this so greate a hurly burly at the length? And the lambe (sayth hee) shall ouercome them, for he is Lorde of Lordes, and king of kinges.

Iohn. 16.

Apoca. 17.

The lambe a conquerour.

So that it appeareth heere by plainly, that there shoulde come a greeuous and continuall combate against Christe and his Saintes: which also we haue seene manyfestly come too passe already many yeeres sithens: And we trust vndoubtedly, that the same last daye of glorious conquest is not farre of, wherein the lambe shall

triumph

triumph in Maiestie. As for the aduerse foes, and enemie powers of this worlde, this most milde Lambe our victorious conquerour, hath onre alreadie throwne downe, in his owne person by the power of his resurrection. In his Saintes he shall then at the length fully and most absolutely ouercome, whenas hauing destroyed the death, he shall wipe away all teares from the eyes of the faythful his elect.

The double conquest of Christ: One in his own person alreadie past, the other in the Saintes yet to come.

In the meane space, sithens it cannot otherwise be, but that his Church must bee continually conuersant amiddes the campe of the malignant, trauesing and moyling, as it were agaynst al assaults of the enemies, which neuer teasse to assayle her with their batterie, yet this comfort is left, that it commeth many times to passe, that in the hotest of all the skirmish, the victorie is sodenly snatched out of the enemies handes, and the holy ones depart the field with honour: and trueth it selfe tost and turmoyled, yea driuen as it were to the hard hedge by the aduersaries, doth reouer her standard in despight of the enemies beardes, and put them to flight, when they assure themselues most of the victorie. Whereof hauing assured proofe in sundrie calamities, and distresses of the church many times heretofore: emongst al other was neuer any one preuident more apparant and more glorious, represented to the view of the worlde, then a fewe yeares past in Henrie the French king: and forthwith after that, in Marie Queene of Englande, and some others else where in this our later age. To proue the same to be true, sith so many testimonies be extant euery where, pace whereof you doe beholde with your eyes, the rest being recorded in hystories as you cannot but remember, you may well conceyue by the same, what is eyther to be hoped for of you and yours hereafter, or else what you and yours ought speedily reforme. For howe often now

Henry the french king being hurt in the eye with a shiuer of a launce died.

Queene Mary of England.

these

these many yeares hath the moste excellent Maiestie of our merciful God tamed your manifold and treacherous furies, snaffled your practizes, subdued your sacriledges, pollices and deuises, deluded your fraudulent expectation: and either scattered to naught the moste pestiferous Counsels of your conspiracies, or rebounded them backe agayne vpon the Authours heades, to their vtter confusion and shame?

The Pope procured warre against the *Bohemyans*.

Sigismunde Emperour.

Iulian the Cardinall.

First call to your remembraunce what outragious tumults and bloody battels after that slaughter of Hus and Ierome of Prage, two most constant and godly Martyres before mentioned, hee procured against the Bohemians, by the conduct and fyrebrande of your fury Sigismonde the Emperour, but chiefly Iulian the Cardinal. In which your frantike and furious storme of outrage, when as you had couped vpp the poore silly Bohemians within a certeine straight, and on all partes enuyroned with a triple army of most valiaunt Saxons to ouerrunne that little handfull of wretches, hauyng to their Capteyne Cisca only, or rather Christ him selfe: And whereas charging fyue seuerall and mightie onsettes vpon them, and with all sounding fyue cowardly retyres, and fyue tymes vanquished by them, you made the glory of their victory more famous by your shamefull cowardize and fleeing the fielde: Can any man bee so wilfully poreblinde, as not to discerne easily, that their cause was not only most euidently allowed by Gods owne doome, but was also by his only ayde and assistaunce most mightily defended and preserued against your tyranny? That I make no mention meane whiles of the mishappes that chaunced to the same Emperour Sigismonde, after that his seruice employed on your behalfe, who otherwyse woorthie to bee registred amongest the moste famous Princes, whereas hee florished before amongest all other good thinges in meruellous abundaunce of treasure,

Cisca Capteine of the *Bohemyans*.

honour,

honour, and trait pullitie to the full, after his hatteed desire: vpon the sodeine, immediatly after the Martyrdome of Iohn Hus, & that conflict which the Bohemians (fortune chaunging her cheere) was enforced to taste of the same sauce in his owne dominions, and domesticall calamities, which hee broached before for the other poore members of Christ. But vpon Iulian the Cardinall your mightie Maiestie did muche more sharpely auenge it selfe, for not long after those warlike vproares, hee was miserably slaine in the Turkishe warres.

The example of Gods vengeaunce in Iulian the Cardinall.

Immediatly hereupon assembled a councell at *Basile* procured chiefely against the Bohemians. In which councell albeit was no small hope conceiued, that your Romishe authoritie should haue wonne the Spurres, and beene aduaunced forever: yet so it came to passe beyond all mens iudgements, by the only handeiard with of God, that the matter fel quyte contrary, and the same your glorious Sea neuer receaued so great a foyle, in any one cause before. Whereupon immediatly the French Nation was teazed to byd battaile against the Basilians: Yet dyd not the mightie God leaue the poore Basilians succourles in their vest and righteous cause, standyng against the force of the aduersaries as it were against the huge hostes of Sennacherib.

The Councell of *Basile*.

What shall I here rehearse the rest of your outrages which are innumerable? what shall I speake of the state of Geneua, which being oftentymes circumuented by you, and your wicked counsels and craftie practizes chiefly, and as often deliuered by Gods onely assistaunce, may be a sufficient argument to proue, that your cause was no lesse odious to God, then your tyranny pernicious to me. And yet I know not certeinly whether the maiesty of the Lord of Hostes dyd at any tyme more comfortably, or more magnificently powre abroade the riches of his mercy, then in that late siege of Rochell: the Godly

The state of *Geneua* oftentymes deliuerid from the Popes trecherye.

Citizens

Citizens and inhabitantes whereof being greeuously besieged by him, of whom they might of al likelihoode haue bene swallowed vp easily without dint of swoorde, yea though hee had slept soundly in his Pauilion: yet in this lamentable case and dispeired estate, being mysserably distressed, as wellfor want of foode, as enuironed with succourlesse siege, the fatherly hande of the Lorde did so nothing slacke his ayde and fatherly care of preseruing his people, as that by a woonderous miracle, relieuing them with vnspeakeable abundance of fish, did not onely at one instant deliuer them from famine, but also from all perill and daunger of their enemie. Hereof what eche wight may iudge of their cause, euen by the testimonie of God himselfe may easily appeare.

The siege of Rochel.

The Citizens of Rochel defended.

What then (will some one say) will God allowe seditious commotions, and vprores of subiectes agaynst their naturall Princes? Noverily, I confesse it. But I doe vtterly denie, that this defence of the Citizens of Rochel was to be iudged a rebellion agaynst their king: forasmuch as neither the Citizens vndertooke the defence of their liues as against their liege Lorde, neither did the king himselfe deale against them for any their misdemeanoure agaynst him, but at the onely instigation and commaundement of the Pope. Wherefore if in this forraine quarell, which the Subiects withstoode, they had beene ouerthrowne, yet ought they not haue beene deemed rebels for standing in their owne defence: neither if the king had vanquished, the victorie could haue beene iudged his owne, but rather the proper and peculiar conquest of the Pope onely. For the contention betwixt them did not goome vpon this, neither the king should beare soueraignetie ouer the French, but that neither king, nor subiectes might become vassals to the Pope. Neither did the Subiectes put on armes to the ende to abridge their liege Lorde and king of one iot or tittle of his Maiestie nor yet

Rochel defending it self, was for the kings behoofe not against the king.

yet to dispossesse him of his soueraignetie, nor to bereeue him of his due honour, not to spoile him of his right of gouernment, nor yet to force him to yelde to suche conditions as listed them. May rather to this ende dyd they maintepne their defence, that it might be lawful for them as subiectes to obey their owne and one only gouernour on earth, exempt from all other hautie vsurpation of forreine power, and yeelde their humble alleageaunce to their naturall Kyng onely, and not to two Monarches in one kingdome: and that their liege Lorde would permyt them quietly to enioy suche priuiledges and lawes, which his highnes had established amongest them. To this onely ende tended all that honest and necessary defence of the subiects: so that now may appeare manifestly, that their entering into armes was not against their Kyng, but rather altogether for their kynges behoofe: Yea on such conditions entered into, that they might thereby establish the Maiestie of their Prince in perfect freedome deliuered cleare from the treacherous thraldome of all Romish rakehels. For in all humaine actions we may not so simply pype into the maner of proceedings what is done: but the cause rather, the purpose, the ende and marke whereunto they be directed, must be duely considered: which being thoroughly weyed, what could the king require (I beseech you) more accordant for his estate? Or what greater tokens of most humble obeysaunce could the subiect yelde more glorious for their Lorde? Wherefore sithens it pleased the heauenly benignitie in so perilous a tyme, and daungerous a cale, to vouchsafe his mercifull ayde, rather to the preseruation and deliuery of the distressed Citizens, then too that mosse arrogant supersticion of the Pope: the kinges Maiestie entering into due consideration of the necessary circumstances, mynded of his singular iustice, haue so accepted of the equitie of their cause, as that nothing could haue bene giuen from aboue more

beneficiall

beneficiall for his Crowne and dignitie, more peaceable for the freedome of his subiectes, and more commodious for the preseruation of his peace & sauegard of his nation.

But leauing Fraunce a whiles, let vs cast our eyes nowe vpon Germany, where also I knowe not whether more famous exployctes, as farre more euident demonstrations of Gods victorious conquestes, then those other spoken off before, be more euidently discernable. For who can be so wilfully obstinate against the trueth, so blockish of iudgement, so voyd of wyt, who duely entring into the practizes of the very same Saxons, whom ye your selues a litle earst dyd wage against the Bohemians, being at this presente muche more eagerly sharpened, and set on edge against your owne person: who also aduisedly beholdyng the friendly leagues of so many Princes, so many regions, and so many Cities linked together, with suche impregnable bondes of mutuall amitie, can not easily discerne, that this meruelous platte of so great conclusions coulde neuer haue beene so firmely combyned together, without Gods good will and heauenly wisdom, and therefore also to haue bene procured to this end chiefly and onely, to snaffle and hale backe that brutishe and more then sauage outrage of your execrable, and moste barbarous beyonde all measure raging tyranny, and crueltie, verifyng herein the Prophecie of the Prophetical Apostle in the Reuelation vttered concerning the kings that shoulde detest and hate that whorishe strumpet, and should make her desolate and naked, and deuoure her flesh, and burne her to ashes. &c.

Apoc. 17.

But why doe I heere mention kinges, people, nations and Empyres enflamed with hotte desire of reuenge against this Babylonicall Sea, sithens I may more easily referre you ouer to one onely, I say not a Monarche, but a silly, bare, vnweaponed Monke: as the which being

Martine Luther.

ayded

ayded with no Garrison of Souldiours, voyde of money and men, without all helpe of humaine force, did so mightily cracke the credite of your Crowne through the onely breath of the holy Ghost, and simple preaching of the worde onely (as Dauid did heeretofore ouerthrowe Goliah) that no power of yours were it neuer so great, could once so muche as pinche him, not all the droaues and shauen swarmes of sworne Votaries, Bishoppes and Cardinalles coulde suppresse him: no not all your most picked and choyse Champions were able once to quaile him. On the other side, hee poore silly contemptible man, onely, and alone dyd so scatter abroade all your deuises, confounde your Counsels, ransacke your stately Turrets and blazing brauery of your magnificent Monarchy: finally, dyd so rase to the grounde that your Crowing Castle of Babylonicall presumption, that if hee preuayled not to the vtter extirpation thereof, yet hath hee thorowly crazed her best and stoutest Pillers, which being propt vpp at this present, with a very fewe rotten ruinous postes, for a small season as it were, seemeth scarcely able to endure her fatall fal euen now preasing on apace.

These, euen these, yea and many other the lyke be manifest argumentes of Gods grieuous iudgement against you: which I suppose you doe plainely perceiue as precedent forewarninges of your fatall ende, yee Romishe Prelate. As for the successe of the sequele which hereafter will ensue, and seemeth euen nowe to boad farre more blustering broyle, I leaue here to prognosticate, neither do I disclose all that I may. This one thing dare I affirme. Though all the Monarches of the world shold bolster you vpp, yea though Luther had neuer written against you, yet the very stones, beleeue mee, would haue cryed out agaynst you: and though the same Saxon had holden his peace, yet the verye stones would

not

not haue bene ſilent. Finally, though ye abounde in all pompe and felicitie of the worlde, and were magnified with as muche glory, as our Lorde Ieſus refuſed at the handes of Satan ſhewed vnto him long ſithens, vppon the toppe of an high Mountayne: yet your ſo many, ſo monſtruous miſchiefes, treacheries, fraudes, lyes, deceiptes, treaſons, your ſo manifolde murthers, maſſacres, ſpoiles, and pillages of people, bloody butcheries, ſauadge ſlaughter of innumerable Martyres, your intollerable oppreſſions, vnſpeakeable crueltie, vnmeaſurable couetouſnes, execrable hautines, and Luciferlike pryde, can by no meanes poſſibly eſcape the iuſt and moſt ſharpe ſcourges of the almightie reuenge.

If our Lorde and Sauiour thought it not amiſſe in his Goſpell to charge ſo grieuous a clogge vppon him, who ſo euer ſhoulde diſpleaſe the leaſt of thoſe litle ones, that beleeued on him, as that it ſhould be eaſier for him to be caſt downe headlong into the bottome of the Sea with a Milſtone about his necke: what ſhalbe ſaide of them, which doe proudely treade vpon the neckes of the mightieſt Emperours that beleeue in Chriſte, which thruſte kinges out of their kingdomes, curſſe Chriſtian Cities and Nations to the pyt of Hell, procure the vtter diſtruction of all people great and ſmall, deuour innocent blood, conſume the bodies of holy ones to aſhes, finally, purſue to the very roote all peace, amitie, and concord, from out the whole ſtate of Chriſtian ſocietie. Wee reade in the Actes of the Apoſtles, that Herode, becauſe at the fawning flatrie of fooliſhe flatterers, filling his eares with theſe wordes: The voyce not of a man, but of God: he raiſed the Creſte, and was puft vpp with pryde, nor woulde acknowledge him ſelfe to be a man, nor woulde giue God the praiſe, was moſt horribly plagued. Nowe if it may bee lawfull to make a compariſon of like examples one with the other, which of theſe two ſhall wee ſay,

Acts. 12.

was

was more insolently arrogant against the glorie of God, Herode, or Nicholas Pope of Rome the fifth of that name, who on a time in a publique Oration solemnely uttered by Ladislaus a King, was contented to accept this greeting: the woordes whereof I will set downe as the History recordeth them. Where (sayeth the King) shall I beginne mine Oration? I am not able to expresse worthie woordes wherewith I do adore thee the onely prince of Christians, king of kings, and God on earth, &c. And againe immediately after: I doe acknowledge this day the most happie of all others to haue shined vnto vs, wherein we haue obteyned from aboue, to beholde, and with sounde iudgement, and vndoubted faith to worshippe so mightie and so soueraigne a God, &c.

Cocleus in the history of the Hussians. 11. booke.

Not much vnlike hereunto was that glorious title attributed to Pope Iulius the seconde by Christofer Marcellus in a publique sermon, Thou art our shepeheard (sayd he,) our Phisition, our gouernour, our honour, to be briefe, thou art an other God on earth, &c. Could euer any more blasphemous woyce be attributed to any person, or vouchsafed of any man, then that a mortall man shoulde bee worshipped of a man for an immortall God on earth? which blasphemous speaches were yet so not altogither refused of those prowde Peacockes, and so nothing at all reprehended, that Ladislaus was for none other cause at all, esteemed and dignified with the title of a Catholike king.

Ex Tomo 14. Conc. pag. 663.

But what recken I by one Nicholas, or one Iulius, as though this were the example of one, two, or three Popes onely, as though it were not an easie matter, rather in this one Glasse to beholde the whole cluster of all the rest of the same crewe: who for the most part nooseled vppe in the same Sty, haue not spared to couple with their vnspeakeable pride, like vnshamefast

The Popes pride.

shamelessenesse, as that they blushed nothing to offer to the mouthes of most mightie Monarches, not their hands onely to be kissed, but their filthie feete also, wherewith they scarcely dayned to touch the grounde: which shame not to rende in peeces the sinewes of Gods lawes, and so to embase them, as vile and of no valour in respect of their durtie decrees, that they spare not to proclaime the breach of their Canons, for a speciall sinne agaynst the holie Ghost: which tremble not to chalenge vnto themselues one selfe same consistorie equall with God: which commaunde all their actions whatsoeuer, to be exempt from all controlment of mortall men: which vaunte themselues to bee kings of all kings, and to beare soueraigntie ouer them as subiects: which enforce Kings and Emperors to attende and accomplishe their commaundementes: which vouchsafe their clawbackes not only to call them, but also to woorship them as Lordes of Lordes: which can suffer and allowe not onely themselues to bee called blessed, but their Sea also most heauenly: finally which sitte in the Temple of God not to teach, but to reigne and to beare rule: to whome sufficeth not to bee named Ministers or Bishoppes, no, nor yet Archbishoppes, or Patriarches, vnlesse beeing inuested in the vniuersalitie of all power, they enforce to bee subiect also vnto their luste and becke, of verie necessitie the vniuersal Church of God wheresoeuer ouer the face of the whole earth, yea and all humaine creatures withall, vnder paine to bee excluded from all hope of Saluation, insomuch that they receyue of their owne Subiectes lesse obedience, than themselues doe owe of duetie to GOD himselfe.

25. Quest. 1. Violatores.

De Maioritate: Vna.

Ex Tomo Concil. in oratione Stephan. Patracensis.

Wherein I knowe not what I may imagine first, or whereat I may woonder sufficiently: whether at the prodigious insolencie of the Popes, or the too much drowsie carelessenesse of the other Bishoppes: who contrarie

trarie to all equitie and right, contrarie to all authoritie of most sacred Scriptures, contrarie to the approued custome of their ancient predecessours, and prescript orders of the Primitiue Church, would so wilfully admit this so manifest an iniurie against themselues, and so pernicious a plague against Christes Church. And but that our Sautour himselfe not onely by most plaine president of his owne life, but also by expresse commaundement had restrayned his Apostles from this prophane desire of Lordlinesse, and had called them backe to an vtter detestation of this worldly pompe, and most humble abacement of minde, with incredible loathsomnesse alwayes abhorring the things which were accounted mightie and glorioule in this worlde: Certes I should lesse haue wondered at this your greedy grasping (you men of Rome) after this vniuersal title of vniuersal regiment. But now what is there, I pray you, vnder the Sunne more repugnant to the rules and preceptes of Euangelicall doctrine? more cõtrarie to the perpetual course of Christs meaning, and directorie leuell of Christes Religion? more odious to the mildenesse of the spirite? whose voyce vttered in the most holy Bookes of the Gospel, if may not obtaine any credite and authoritie with you: let vs at the least trie the matter by the testimonie, and iudgement of the graue Fathers, and learned Doctours of the primitiue Churche. Amonge al the which, what one did euer endewe you (Sir Pope of Rome) with this abhominable, I would say, honourable tytle of the vniuersall heade of all Christians, whersoeuer vpon earth? who euer did yeeld vnto you, the iurisdiction of both swordes? who euer graunted vnto you that speciall prerogatiue of summoning Councels? who euer limitted all the worlde to bee your peculiar Dioceſſe? who euer subscribed to that fulnes of your absolute power ouer al other Luke. 14.

Bishops: who did euer pronounce, or so much as dreame, that you shoulde not onely be greater, and better than all other Patriarches and Kings, and all and euerie humane creature, but also farre aboue all councels: who euer so much as in woorde hath vttered that the higher powers of all Emperours & kings (vnto whom the heauenly Oracle hath commaunded all and euerie soule to bee subiect) should begge their estate to be authorised at your handes: who assigned you to be arbiters & iudges of purgatorie? who hath euer at any time locked fast within the cubbard of your breast all maner of iurisdiction, or euer admitted you only expositor of Scripture and Lord of our fayth:

The ancient fathers agaynst the Popes supremacie.

From amongest the whole antiquitie of those reuerende fathers before mentioned, if you can vouche one credible person, besides them that eyther haue beene Bishoppes of Rome, or such as bee mates of your owne marke, ye shall winne the garlande. But if you cannot, as hitherto you haue not, then eyther must you of necessitie relent of your claime, or wholy relinquishe that title, and vtterly disclaime from this chalenge of antiquitie. And bycause I will not ouerwhelme you with multitude of testimonies, which I might lawfully byge agaynst you one after another: let it not bee prkesome vnto you Romanes, from amongest a great number to hearken vnto one, to witte, your owne onely Bishoppe of Rome Gregorie: for I suppose none of you to bee ignoraunt of that which hee wrote vnto Iohn Bishop of Constantinople, and to other Bishoppes concerning the same matter, whereof you mainteyne so hoate a contention: and (if I be not deceyued) you contende about the onely and vniuersall prerogatiue of ecclesiasticall iurisdiction: which you doe so vnseparably glewfast to that Romish Chaire, that whosoeuer sit therein, must of necessitie beare soueraigntie ouer all other Bishops, and must be reputed and taken for the highest heade of the vniuersall Churche.

Gregories testimony against the Popes supremacie.

Wherein

Wherein I pray you beholde, yee gentle companions, howe iniuriously and vnhonestly you abuse both the name of Christ, and the simplicitie of Christians, when as you require vs to that, which we can neither with safe conscience yelde vnto you, nor, if wee did so, you could accept without great iniury to others, and your farre greater infamy and shame, as shall appeare by this one wytnesse whome I haue cyted, to wytte, Pope Gregorye.

Who beyng on a tyme, in a Letter sent vnto him from Eulogius Archbishopp, saluted by the name of vniuersall Pope, with great indignation reiecting that glorious greetyng of proude Prelacy, dyd so not accept of that which was offred, as that he woulde not admyt the worde of commaundyng: very earnestly requiryng him that from thencefoorth hee shoulde neuer vse any suche woyce of commaunde, nor any other surname of glorious vniuersalitie in any his wrytings: Because (sayth hee) I knowe what I am, and what you bee: for in function you bee my brethren, in conuersation my fathers. And so lykewyse annexeth this sentence touchyng the title on this wyse, which I doe in this place more willingly set downe, because not only the proceedyng of Gregory herein might appeare, but also the cause and consideration that mooued him theretoo. Because (sayeth hee) so much is derogated from your dignitie, as is more then reasonably yelded to any other. I doe not desire to bee honoured in wordes, but in good lyfe: neyther doe I accompt that to be honour, wherein I doe knowe my brethren to bee any iotte abridged of their honour. &c. I would wishe therfore all such as with so gaye a countenaunce of religion doe striue so lustely about the prerogatiue of the Romish Sea, to haue an especiall regard and consideration of the wordes of Gregory in this place. My honour (sayth he) is the honour of the vniuersal Church:

Gregory in his seuenth booke the 30. Epistle to *Eulogius*.

Gregorie in the same place.

Church: my honour is the flourishing honour of my brethren: then am I honoured aright, when due honour is "not denied to euerie particular brother. For if your holi- "nesse do call me vniuersall Pope, you renounce your selues "to be the selfe same, which you yeeld vnto me in name of "vniuersalitie. But God forbid. Let speeches that puffe vp "to arrogancie, and empaire Christian charitie, be aban- "doned, &c. And againe in another place, writing to the Bishop of Constantinople, requireth him to be well aduised what he enter vpon, bycause in that presumptuous rashnesse the vnitie of the whole Church is peruerted vpside downe: and thereby ariseth a flat denyall of the generall grace powred vpon all indifferently. And forthwith after: For what else be your Bishoppes of the vni- "uersall Church, but the Starres of heauen, aboue "whome whilest thou presumest to exalt thy selfe by "prowde title of stately souereignitie, what emplie these "woordes else, but that I will ascende into heauen, and "will exalt my Seate aboue the Starres of heauen: &c. Adding moreouer in the same epistle no lesse wisely, then considerately an admonition both to himselfe, and the other Bishoppes. Let vs bee afrayed (sayeth hee) to "bee recounted of that number, which prowle for the "highest Seates in the Synagogues, and gape after "greetings in the market place, and to bee called of "men Rabby: For there is but one maister, but all you "be brethren.

Gregorie in the 4. booke the 38 Epistle to the Bishop of Constantinople.

What coulde haue beene vttered by Gregorie more distinctly, and more aptly for the purpose? of whose authoritie if you make any reckoning, as reason is you shoulde: why may not wee as lawfully vse the same authoritie ouer you, and by the same woordes exhort you (yee brethren and fathers of Rome) as wel as hee? First that no vaine opinion conceaued of that Stagelyke state make you stande too much vpon

the Slippers of reputation, as though the Chaire of estate, which you chalenge to bee at Rome, shoulde make a difference betwixt your brethren and you (for by the place (sayeth Gregorie) you bee all brethren. Moreouer, that you esteeme not so highly of your owne honour, as that you become iniurious to the rest which are ioyned with you in the same felowshippe and equalitie of dignitie: but iniuries they bee, by the testimonie of Gregorie, when your aduauncement ariseth by the abacement of your brethren, and when as the generall grace powred out vpon all indifferently is abridged by you. Last of all, wee doe admonishe you not without cause with Gregories owne woordes: That you exalt not your seate so arrogantly aboue the Starres of heauen: that is to say, That yee extoll not your selues so loftily with a presumptuous braueric of superioritie aboue other Bishoppes, least the olde Prouerbe maye bee verified of you at the length, whereof Solomon maketh mention: Hee that buildeth his house too high, seeketh the ruine thereof. But why do I touch this one testimonie of Gregorie onely, when as neuer any one so much of all Gregories predecessours was euer heard of, which woulde take vppon him the name of vniuersall Bishoppe, or the heade of the vniuersall Church? *Pro.* 17.

But loe here a sodaine rebounde backe againe to Saint Peter, not much vnlike the tale whereof report is made by Esope in his fables, of an Asse wrapt in a Lions skinne, looking as a Lion vpon other little beastes what (say they) was not Peter the chiefe placed Bishop amongest the Apostles? Was not the principalitie ouer the rest, graunted vnto him by the Lorde himselfe, whome wee doe succeede in the same succession of See? Whereof hearken I pray you what Gregorie teacheth plainly. Truly Peter the Apostle (sayeth hee) is

Gregory in his 4. booke the 38 Epistle to *Iuliog.*

the first member of the holy and vniuersall Church, Paul, Andrewe, and Iohn, what els be they then particular heades of other seuerall Churches? And yet vnder one head they be all members of the Church. And to shut vpp all at a woꝛde. The holy ones before the lawe, the holy ones vnder the lawe, the holy ones vnder grace, all these are members of the Church, appointed to consummate & make perfect the whole body of our Lord: and there was neuer any one that durst presume to call him selfe vniuersall, &c. Heare therefoꝛe, yea heare (ye Popishe Prelate) if credite may be giuen to Gregory, that besides Christe there is no heade of the Churche that ought to bee reputed foꝛ vniuersall, appliable neyther to Paul, neyther to Peter, noꝛ to any other of all the Apostles. And dare you yet challendge to your selfe, that, which Gregory dareth not yelde to the chiefest Apostles, which also the scripture it selfe denieth vnto them? Byd adue to those vaineglorious titles of proude hautinesse, which doe (as Gregory sayeth) buddle from out that filthie puddle of vanitie. Let vs well consider of the matter it selfe.

And because the principall proppe of all your tottering Monarchie consisteth in Peter alone: may wee bee so bolde as to parle a fewe woꝛdes with you touching Peter him selfe: whome to confesse, as you doe, to be a principle member of the Church, and the first that was called by the name of an Apostle: yet this will wee not graunt surely, that hee was heade of the Churche, oꝛ the vniuersall Apostle. The one whereof Gregory doeth discharge him off, the other the infallible trueth of the sacred Scripture doeth vtterly deny him. Foꝛ what can be moꝛe manifest, oꝛ moꝛe substantiall, then that true saying of Paule, wherein he boldly pronounceth that the Apostleshyppe of Peter

Peter was neither head of the Church, noꝛ vniuersall Apostle.

stretched

stretched not out generally ouer all: but was streighted to the boundes of the Circumcised only, limitted thereunto, as it were by specially lotte: and that vnto him selfe authoritie was geuen directly from the Lorde to bee an Apostle of the Gentiles: which also Christe himselfe the holy Ghoste doe verifie to bee true by an vndoubted Oracle: when as leauing Peter in his native Countrey, hee commaunded Barnabas and Saule to bee separated vnto him, for the woorke whereunto he had called them? Galat. 2.

Nowe what kinde of woorke was this else, but that they shoulde bee sente foorth a farre of vnto the Gentyles? whereby appeareth without all controuersie: that this generall charge, and ouersight of the whole worlde was not more peculiarly layde vpon the shoulders of Peter, then vpon Paule, Barnabas and the other Apostles. Hereof also came it that to bee the Apostle of the Gentyles, was properly and peculiarly ascribed vnto Paule, and not vnto Peter by the generall testimonie of all men. In like maner Chrysostome making mention of Paul: And he tooke vnto him as alotted the vniuersall Prouince of the whole, and in him selfe hee bare all men &c. Chrysost. vpon Paules Epistle to the Romanes.

And where is nowe that speciall Prerogatiue of superioritie which you Romish Rutterkins so grosly rake too your rotten Sea, vnder the cloke of Peters authoritie, whereupon also you vaunt your selfe altogeather as vnadvisedly? God (saith Paule) doeth not accept of any person: and will hee accept of any place? Paule acknowledged no maner of Superiorie in Peter aboue the reste of the Apostles, testifiyng plainly that he auayled him nothing at al: and that they ioyned handes as fellowes of one societie. And will the successor of Peter bee so foolehardie, as to admit no mate in the ministery of Christes commission with him? what horrible tugling, lying and legerdemaine is this? what more then shameleese and whorish impudencie is this?

But

But to surceasse those vehement, yet deseruedly imputable bitternesse of speache, let vs deale somewhat more mildely: and I will nowe so frame my talke with you, not after any clamorous and brawling maner, wherewith neuertheless I might most iustly exclaime against you, as against the most sworne enemie of Christ: but that I maye seeme too debate with you better then you doe deserue, coldly as it were, and with sobe and calme woordes. And first this wyl iustifie against you: That our graunde Captaine, and most woorthie Soueraigne Authour of our redemption, left no such lawe, custome, nor Precident: neither was of any suche minde at anye time, that in his Churche any of his Ministers shoulde so stand vppon his Pantobles, as presuming vpon any singularitie of Lordlinesse, shoulde bee so bolde too enter alone vpon any soueraigntie, or stately controulership ouer the other ministers and pastours of Christe. If these woordes spoken by Christe his owne mouth be true, As the liuing Father sent me, euen so do I also send you: Then must this also bee most true: that sithens by this speache hee noted no one particularly, therefore ought no person challendge any such prerogatiue, as to execute heere his office, as his onely Vicar on earth. And yet I alleadge not this to the ende, I woulde perswade to disanull, or roote out of Gods Churche, receiued and approoued degrees, estates and orders of the Churche, nor those degrees of superiour placing in holy Churches discretely deliuered from the auncient Fathers, namely: That in euery Diocesse shoulde bee some one superintendent ouer the inferiour Churches, vnto whom the reste might resorte for Counsell and for auoyding of schismes. But what is this too that maiesticall royalitie of Saint Peter? or too that prerogatiue of Vniuersalitie too bee restaunt in one only Sea, which the Romane Prelate pruneth vpon of the whole vniuersall Churche we gayne-

The vniuersall Iurisdiction of the Pope confuted.

Iohn. 6.

say

say no decent, nor necessarie orders in execution of Ecclesiastical discipline. But these proude peacockes plumes and Luciferlike loftie lookes of this Vniuersall Ierarchie, neyther dyd Christ bring into the Churche nor the Apostles vsurpe at any time. What meaneth this, that our Lorde himselfe in his Gospell dyd vrge no one commaundement more precisely and more earnestly, amongst all other preceptes and documentes, then too drawe the mindes of his Disciples from al desire of glory, and ambition vnto most humble abacement, lowlinesse, and humilitie? as when hee willeth them too bee contented with the lowest places at feastes and banquettes: when as in his owne person hee washeth their feete, alluring them thereby to followe his example: and againe where hee exhorteth them to bee as mildly minded as little children: and when as hee commaundeth them too shunne the first places in the Sinagogues, and stately saluations in the Streates: when as hee calleth them backe so busily, to abandon the pride and hautinesse of this worlde: too eschewe the mightie thinges of this worlde, to imbrace the basenesse of the Spirite, and patiently to sustayne all iniuries of aduersaries: When as Peter also forbad so expressly: That yee become not Lords ouer the Clergie, and Paule likewise, not too frame their life according to the fashiō of this world: I haue now declared sufficiently, howe that the very meaning of Christe, and the continuall course of his discipline in the holy Scriptures, coulde neuer digest that vniuersall and more then kingly ambitious seeking of superiorite of this Sea. Now would I faine learn what you can replie against it: what answere yee can make, sir Pope? what ye haue to alleadge, yea what can yee imagine to colour this glorious title withal: what? was not Peter (wil ye say) prince of the apostles? what a ieast is this? As though the apostles were not al of one spirit: all

Luke. 14.

Iohn. 13. Matth. 23. Luke. 16. Matth. 5.

of

of one callyng: or as though ye can vouch any one place in all the Scriptures to iustifie that Peter was inuested in any superioritie of power, aboue the rest, which either he receiued at any time, or which Christe euer gaue him: Or as though the times were suche in theyr dayes, as woulde permit the holy Apostles to be so idely disposed, as once to think or to dreame vpõ any principalitie, being as then in hurly burly, turmoyled and broyled with daily feares and continuall perrils: Yet I wyl not denie, but Peter hath byn sundry times blazed out with that braue name of Prince of Apostles, in many mens writings and Commentaries, wherein I doe not altogether condemne the godly affections of those writers: but I note heerein theyr phrase of speache, which in my iudgement seemeth to bee none otherwise, then as the vsuall and dayly speach importeth, wherein we customably call him a Prince of his Arte, that excelleth in the faculte which he professeth singularly aboue others. The Grecians doe say that Too beare the bell, which do surpasse all others in any maner of science. As if a question be mooued, who is the chiefe or Captaine of the schoole, some one or other is noted foorthwith: yet is hee not therefore a Prince ouer his fellowes, nor his fellowes subiect vnto him. After the same maner of speach vsually and dayly in vse, wee call Cicero the Father of eloquence, and prince of the Latine excellencie: Homer the Captaine of Poeticall finnesse, vnto whom notwithstanding wee attribute not for that cause, any prehemínence or state of gouernment in common weales where they were cõuersant aboue that which was peculiar vnto them.

In what sense Peter was called prince of the Apostles.

Peter called prince of the Apostles, as Cicero was called prince of eloquence, in respect of excellencie not of superioritie.

And yet too returne againe vnto Peter: where vpo Christe at any time euer dignifie Peter with anye suche Title of honour, as to name him prince of the Apostles: when? before what auditorie? in what Chapter? with what prookes and argumentes can you fortifie it too bee

true?

true? I will make thee (sayth Christe) a fisher of men: Mat. 4.
hee dooth not say, I will make thee a prince of men, or a Lorde of Fishers: neither was this spoken so precisely to Peter alone, but was also in the plural number uttered to the rest ioyning them in one, I will make you fishers of men. Luke 5.
And although afterwardes power were giuen to Peter, by name, to become a fisher and a feeder, yet dooeth this make him neuer a deale the rather a prince ouer men, then transforme men themselues into fishes and sheepe. If the Lorde had uttered these wordes in that sense, meaning thereby to aduaunce Peter to chaire of estate: why did hee not also geue him together with that vniuersall principalitie, riches and power, meete for the dignitie and renowme of so mightie maiestie? But O most famous Prince of princes Peter, who beeing so poore a Peter was not able to bleste a poore begger with one crosse of coyne, when hee craued his almes. Nay rather, O singular imm of God, who as neuer gaped after any worldly riches, promotion, or pompe, refusing them vtterly as baggage and pelfe, so hee neuer affected anye Titles of singular preheminence, but despised them alwayes. Iohn. 21. Peter made fisher of men not prince of men.

We speake not this, as though we were willyng to haue any iotte of Peters due authoritie empayred, who doubtles was one of the chiefest Apostles: but because you do so blockishly patche vp that mootheaten beggerly cloake of beeing Prince of Apostles, too couler that disguised visor of your pretensed fulnesse of absolute power, and therewithall make the whole Churche of Christe your bondmaiden and thrall. For this cause thought I good too beate vppon this point so muche, not against Peter, but against you for him, & on his behalfe. Which Peter if were nowe in Rome euen at this instaunte, woulde so nothing at all acquaint himselfe with any those braueries, wherewithall you now blaze forth his armes

as

as that he woulde more bitterly and chidingly inueigh against you, then hee did once agaynst Simon Magus. Whom as he condemned with his money and merchandize, so woulde he much eagerly curse you all in the same bitternesse of speache, Thy money be with thee to thy vtter destruction. For what thinke you, woulde hee accept of those royalties of S. Peter? woulde he presume to intermeddle with the two Swordes of Ciuill and Ecclesiasticall gouernment, or fulnesse of Dominion? woulde he require to be installed in the highest place, as Iudge ouer the Cleargie? or would he take vpon him so much, as though it were not possible for him too erre, and as though the treasury of all wisedome and vnderstanding were to be sought from him as from out the only Treasurer thereof, as though the spirite could finde no certain and constant place of abode, but within his only breast? woulde hee euer endure too bee called or worshipped as King of kinges, Prince of princes, or chiefe head of the Churche? woulde hee euer take vppon him too mount so high, and in such arrogant wise, as to tread so proudly vpon the neckes of Emperours with his feete, as Pope Alexander the 3. did? woulde hee compell kinges & Potentates to kisse his handes and feete? woulde he vaunte himselfe to be greater then all Councelles aboue al churches, and Lorde ouer all the people of Christendome? woulde he dare to bee so blasphemous as Hostiensis and the forgers of the Decretalles, too affirme that God and the Pope had but one consistorie? and that the Pope is of power to doe all whatsoeuer God can doe, Sinne onely excepte?

Acres. 8.

Pope Alexander the 3.

Hostiensis.

Extrauagan de elect. & electi potestate.

What would he euer bee so carried away too beastly scraping of riches on heapes by right, or by wrong to rake vp whole hoordes of money, honors, possessions, garrisons of attendants? to prowle for the glory of this life, for the pompe and royaltie of the worlde, Miters, Crosses

ses, Pillers, Hats, Attires, Palles, precious stones, as these triple crowned Lordings vse to do: what if that most milde disciple of Christ, the very same Peter (I say) and his companiō Paul were aliue now, which haue so often, by so many their writinges allured vs too humble obedience of Princes: woulde they euer haue saide as Pope Hadrian did: That Emperours do reigne by them? or as Clement the 5. in the Councell of Vienna: That the interpretation of all lawes was restaunt within their only breast? or woulde they euer haue beene so monstrously insolent, as hauing first suttlely slipt their necks frō out the collers of all priuiledges and immunities of ciuil magistrate, afterwardes presumptuously to inforce Kings and Emperours vnder their yoke, and to mannage them like bondslaues? aduaunce to chaire of estate, depose, blesse, curse, commaunde, countermaund, rewarde, punishe, banish, restore, throwe vp, cast downe, treade vpon with filthie feete, and whirle into the bottomelesse pytte of hel whom they listed, by their potencie papall? Finally too passe ouer infinite like treacheries, woulde Peter or Paul vnder colour of Catholike obedience, haue euer tumbled togeather in so horrible a confusion, Peeres and people, kinges and theyr subiects, yea princes against princes, with such deadly and bloody battels, and tent asunder the communion, and peace of the Churche, with suche ciuill mutines, disordered discordes, seditious Bulles, horrible warres, cruel cursinges as the Romishe Ruffians haue doone, greuing therin most execrable examples of horror too to popular & common in all places at this present.

Hadrian.

Clement. 5.

For what should I here rehearse the tragical furies of those flaming firebrāds: as of Zacharie, who supplāting ẏ lawful king Chilperick the French, planted Pipyne in place: Gregory, Pascalis, Innocent 2. Calixte 2. Alexander 3. Celestine 3. and of al other the rabble of rakehels, whom needeth not to name particularly one after other?

Zacharie.
Hildebrand.
Innocent. 2.
Calixte.
Alexander.
Celestine.

For

For what shal I say of that Innocent the third, who first founded that Faggotlatre too frye the poore carkasses of Christians, who gathering together a garrison of Souldiers, with the ayde of xii. Abbottes, in most sauage maner, murdered at one time an hundred thousand of Albingenses, or thereaboutes. Of which number he broyled to ashes a hundred and lxxx persons: not because they reuolted from Christe, but only because they would not yeelde their necks to the Romish halter againe: when as also he became so treacherous a Traitor against his own Liege Lord the sonne of Barbarossa, as to threaten him eyther to become him of his imperiall Diademe, or else that the Emperour should dispoyle him of his Papall Crowne. And afterwards to proue his threatnings true, he procured Otto Duke of Saxon to bid him battell: by meanes whereof, how cruel, how many, & how merciless massacres ensued, what slaughter, what effusion and confusion of Christian bloud, people and nations, I meane not here to stand vpon. This dare I affirm vnto your face, Innocēt, Thou didst neuer sucke such serpentine poyson & wolfish bloodthirstinesse from thy mother or Peter, nor hast euer read any the like horrours committed by any the Apostles. Saint Paule would neuer haue rebelliously reuolted against his soueraigne, if he had liued then: nor marked in such mischiefes against the godly.

Honorius. 3. Gregory. 9. Vrbanus. 4.

Neither were their successours any better reclaimed of crueltie, to wit, Honorius. 3. Gregorie 9. Vrbanus 4. who because they would shew thēselues Curres of the same kinde, it is incredible to report, with what outragious tumultes they troubled the Empire against Otto, Fredericke and Manfred, teazing Lantgraue kyng of Turinge against Frederick: and ioyning in Armes with Charles against Manfred. When Frederick was dead Conrade gouerned the Empire, whom Pope Innocent the 4. cursed with Bel, Booke and Candle: Conrade being

Innocent. 4.

being poysoned by Manfred succeded Conradine his sonne in the kingdome of Sicil and Swecueland: against whom Clemẽt the fourth inwardly swelling with venemous crueltie, caused Charles to wage warre, to the vter vndoing of the said Conradine. Who after many skirmishes being vanquished, & taken prisoner with Friderick Duke of Austriche, who came to aide him with his power: vpon notice thereof giuen by Charles, receiued this comfort from the Popes holines, to witte, that they should be both shorter by the heads. For this was the verdict of the Pope, most detestable of all creatures, more like a Tygre then a man. The life of Conradine (quod the Pope) is the death of Charles: the death of Charles is the life of Conradine. By meanes whereof it came to passe that both those innocent yong noble princes, two most anciẽt & famous families, kings of Swecueland and Sicil, were not only ouerthrowen from their kingdomes, but also most cruelly bereft of life, to the vter extirpation and rooting out of the whole race & posteritie at one blowe, by the only cankred conceipt of a caterpillen pope. Clement. 4.

These tragedies being finished, Charles entreth vpõ Sicil, the conquest whereof as was compast with cruelties, so continued but a while in peace and tranquillitie. For by the cursed crampes of that mercilesse brother vnmercifull Innocẽt, the forsaid Charles was allured first to raze out the whole race of Frederick, with the swallowing sword of furious French: after the same sort Hadrian & Nicolas. 3. procured the Germans, the Spanyards, & Peter of Arragon against the same Charles: who putting Charles to flight, & taking his sonne prisoner, brought the matter to such passe, as that at the sound of a bel, aboue 8000. Frenche (which were at that time in garrison in Sicil) were miserably slayne, and hauocke made of man, woman & childe, without pitie or mercy.

All the French in Sicile, yong and olde, were slaine at the sound of a bell.

And yet for all this could not this Scorpionlike ser-

pent of Romish riot bee any thing appeased, for Pope
Martin. 4. Martin the 4. takes partie again with the French: practiseth with Philip the French king, to pursue Peter king of Arragon; commaundes him to inuade his kingdome: him selfe soundeth the alarme, and giueth the onset. They rush eche vpō other as cruel Tigres, greedy of the pray: all handes be embrued with goare: amiddes which hurly burly, skarse one whole yere was ouer past before ỳ pope
Honorius. 4. Martine dieth. After whose death Honorius 4. the next successor, practised with Rodolphe king of Romans, to come speedely to Rome, and receiuing at his handes the name, and maiestie Imperiall, to chase the Frenche and Spanyardes out of Champaigne, Calabre, Apulia, and Sicil, and to vnite the same to the Romain Empire. By meanes of which tumults of the Pope, the whole nation of Italy, & state of Germany, had byn rēt in pieces, with horrible slaughter of the people, if death had not snatcht away that pestiferous Pope betimes. What should I
Nicholas. 4. rehearse here the furies of Nicholas 4. who bicause hee would not be altogether vnlike his forerunners, was cōtented to annexe to the infamous contumely of the popes maiestie, & to the euerlasting reproche of his own name, this shamelesse acte: To wit, To proclaime the great curse against the Earle of Tyrol, besides many other his mischieuous treacheries against him: vpon none other cause, but onely, bicause the Earle would not yelde ouer his true and lawful inheritance, to the Bishop of Trident, who made chalenge thereto contrarie to all equitie, law, and Justice.

But I can not say whether any one of all the table afore rehearsed, may seeme to exceede Boniface the 8. in
Boniface. 8. pride & in villanies: Who was so monstrously puffed vp with pride, & beyond all imagination, immeasurably swollen with vnshamefast insolencie that he shamed not to interdict Philip the French king, by his legate, fortified with most arrogant bulles, commanding him, as hee would

answere the authoritie Papane, to resigne the kingdome of Fraunce to the Sea Apostolike. What more impudēt demande could haue byn imagined of the most villanous Pyrate of the worlo? What more currily commande deliuered from any, though more madde then a march hare? What action more resembling the Turkish fury? certes there could nothing haue byn done, or deuised more disagreeable, and lesse beseeming an Apostle or the successor of an Apostle. In good felowship (pope of Rome) speak euen for the reuerence ye beare to S. Peter & S. Paul: Did the Apostle Peter giue euer any such president whiles he liued? Or if he liued nowe, would he commit any such outrage, as did Pope Clement 5. without all regarde of shame, who procuring the Emperour Henry 5. to mainteine most cruel battaile against Robert king of Apulia: whiles the two princes were by the eares, turned his tippet, and ioyned in armes against the said Emperour, on the behalf of the said king? or would Peter haue byn euer so mad, as with the next Pope folowing, Iohn the 22. by bull proclaimed him selfe father and prince of all Christendome, chiefe legate of the high God? or vaunted him selfe to be of full power and highest authoritie able to dispose kingdomes & Empires, where, and vpon whom him listed? Who in the end of his bul gaue in special cōmandement to Lodowike the Emperour to relinquish the Empire within three monethes, and to resigne the name and title of a king: not presuming from thencefoorth to reenter vpon any such dignitie, without his speciall license, & warrante: vpon refusall whereof hee further chargeth all his nobles, & estates, aswel spiritual as temporal, to abāndon their king, and compell him to yelde his necke, vnder the poake of Apostolical obedience?

Clement. 5.

Iohn. 22.

I should neuer scarsly finde an end of this headrol, if I should decipher out of histories, al that I could, touching Vrbane the 6. Clement, Martine the 5. Pius the 2. Sixtus the 4. Iulius the 2. Paule the thirde, and such like, the

Vrbane. 6. Clement. Martine. 5. Pius. 2. Sixtus. 4. Iulius. 2. Paulus. 3.

number wherof being infinite, I passe ouer: if I should (I say) rippe abroade the wofull, and no lesse loathesome remẽbrance of al their cruel tragedies, schismes, broiles, conspiracies, horrible treasons and rebellions, against kings & Emperours: Massacres, murthers, & pillages of people: practises of warre: subuersion of Monarches & nations: the remẽbrance thereof would be no lesse loathsome then tedious. But I leaue all this to a more ample treatie, for the manifestation whereof, according to the marueilous varietie of their treacheries & abhominatiõs, I doute me, whether any time, toung, or pen may suffice. For what mischief hath at any time these many yeeres now, byn executed in all Christendome? what treachery or treason hath long sithence troubled, & wasted kingdomes, and Empires: which this holy famous successour of Peter, hath not either for the more part fathered, & furthered, or byn the chief procurer & piller? I beseech you, tel vs plainely, holy father: What abhomination hath your Sea byn cleare of? What iniquitie wanted to fulfil your rage? what destruction did not your practises procure? What crueltie spared your Consistories to put in execution: how many slaughters of most innocent Christians, how many flames of skorched martyrs, how many bloody bucheries of your owne naturall brethren remaine at this present manifest testimonies of your infamous sanguenesse, and damnable horror? To passe ouer in silence meane whiles, those couert packes of your pestilent impietie, which for very shame I spare to speake. O most holy, yea, thrise most sacred successor of thapostle Peter: May rather, O beastly, and shamelesse impudency of an harlot past all shame: O most insolent, and forlorne arrogancie of a most vile varlet, dare you for shame once take in your mouth the name of Peter, of Paul, of Christe, or of any of his Apostles, or of the catholike church by any meanes? Whose life is not onely not correspondent, but the whole state, and course of doctrine,

also directly discrepant, from the liues, and preachings of Peter and Paul: who doest practise al wayes possible to shake asunder the prescript lawe of the Gospell, to chaunge the countenaunce of Christes schoole, to confounde the peace of Christians, and the libertie of Christian churches: and to deface the life of the godly, with shamefull slaunders and lyes? For what els empoze? whereunto tende these your so many peeuish puppettes in your churches? your so many pelting patrones in heauen? so many blasphemous brayings in your prayers, and worshippings? so many sowterly sacrifices in Masses? so many sauadge sacriledges in sacramentes? such horrible bloodthirstinesse in your iudgements? such wolfishe rauening in your decrees, but to forclose vs all saluation in heauen, and all peace on earth? And yet after all those your abhominations, and cruelties, dare you be so presumptuously arrogant, as to take once the name of Christ in your mouth, holding al others in subiection, and chalenge to your selfe onely the keyes and authoritie of lieutenantship by him whom you doe persecute in all your actions of life with fier & sword? And why do ye so at the length sir I beseeche you? is it because like a lazy lurdeine ye loiter in the chayre where Peter once sate?

A trimme and skilfull shift of lieger de mayne, I promise you, as though it maketh ought at all to the matter, in what place a man sit, so that he sit in Christ: that is to saye, so that he teache sounde doctrine. Or as though bicause in politique gouernements the ciuil law hath ordeined, that a king should succeede a king in his throane, as he is neerest of blood, the same course ought to be reteined in ecclesiasticall gouernement by like title of succession? It is not dignitie (sayth one) nor the place of the godly that maketh a bishop, but the good life: nor is euery one to be accepted for a Doue, that can say, peace be vnto you. The grace of God is promised

The succession of the Pope discouered and confuted.

2. Quest. 7. Omnes.

to true holineſſe and true faith, not to any chaire or ſucceſſion: for the chaires do not make the churche, but be ſubiect to the ordinance of the church. Wherein conſideration muſt be had, not of the continuance of the place, but of the ſinceritie of the ſucceſſor. For as Chryſoſtome teacheth, The chaire dignifieth not the prieſte, but the prieſt dignifieth the chaire. The place doth not ſanctifie the man, but the man doth ſanctifie the place. He that ſitteth worthely in the chaire, doth receiue the honor of the chaire: but hee that ſitteth vnworthily, doth commit an heinous iniury againſt the chaire. &c. Ierome alſo vttering the like wordes almoſt: They bee not ſonnes of ſaintes which ſit in ſaintes places, but ſuch as do practiſe the maners and liues of ſaintes. And therefore their groſſenes is worthely to be ſcorned, which, as is vſually accuſtomed in ſtate politique, ſo in the ſpirituall kingdome of Chriſt, do entangle the church of Chriſte by humaine conſtitutions to a carnall neceſſitie of externall ſucceſſion, and enforce all iuriſdiction ſo vnauoydeably to Peters chaire onely, as that whoſoeuer ſit not therein, be he otherwiſe neuer ſo godly a paſtor, may not be accompted Peters ſucceſſor in any wiſe: and that whoſoeuer ſit therein, be he neuer ſo barbarous a brothell, neuer ſo ſwiniſh a pigge, altogether vnlike Peter in his whole courſe of conuerſation, muſt yet of neceſſitie be ſuppreame head of the church, the true and vndouted ſucceſſor of Peter, as it was concluded by that deteſtable decree of the coſcell of Conſtance: then the which what can bee vttered more blockiſh or brutiſh? As though the wiſdom of God, whoſe propertie is, and alwayes hath byn moſt free to worke where it pleaſed, might be poſſibly empaled, or hedged in, by any ordinãce of man, or limited to any certentie of place, as the which by extraordinarie meanes, vtterly breaking or inuerting ordinary courſes of things doth many times diſpoſe the riches of his grace, after a certein

Diſt.40.

Ierome writing to Helyodore.

The councel of Conſtance.

certein prepostrous maner and wape, beyond all hope, & contrary to the opinion of man, namely in things apperteining to God, not after the appointement of man, but according to his owne good will and pleasure.

On this wise in times past refusing Cayn, Ismael, & Esau and others, to whom the honor of priesthood & promised seed appertained by right of ordinary succession, he made choyse of Abel, Isaac, Iacob, to whom the ordinarie succession was not dewe. So also reiecting the family of Saul, he translated the kingdome into the offspring of Dauid. In like maner supplanting the synagogue of the Iewes, he planted the Gentiles in order, contrary to order, displacing the naturall olives, and placing in the wilde. And will you so strictly urge, and choake vp as it were, within so narrowe a pinfolde, the incomprehensible, & farre outstretched grace of Christ, to one place, and to one chaire? That where all other churches may erre, the onely Romishe Churche may in no wise slippe her foote? which also may moreouer so replenishe that one Romishe vicar with al her absolute fulnesse, that she may not emparte any parcel thereof to any other pastours be they neuer so godly and true worshippers of Christ. If the case bee such that this ordinary antiquity of dayly succession do auayle so much before God, to the obteining of grace: Manasses did long sithence succeede Dauid, Caiphas succeeded Aaron. Certes the Iewes can conney vnto themselues far more auncient pedigrees, and the same also neuer discontinued from Abraham, thē you can fetch from Peter: Yea the Iewes blushed nothing at al to urge Christ with the very same argumēt: crying out with open mouth, we be the seede of Abrahā: Abraham is our father &c. But what coūter buffe did the scripture giue them for this? God is of power out of these stones to rayse vp childrē to Abraham. And so he did indeed. And is not God as mighty nowe, and as powerable to rayse vp successors of Peter whome he wil, and where he wil:

The ordinary succession profiteth nothing in the sight of God.

Manasses.
Caiaphas.
The Iewes.
Iohn. 9.
Mat. 3.
Luke 3.

will: yes no doubt: and so he doth continually.

What? say they, did not the Scribes and Pharisees
Mat. 23. sitte in Moyses chaire, whom Christe commaunded to hearken vnto? He doth so commande in deede: but when they teache the truthe: neither doth he commaunde so, in respect of the chayre, but in respect of the doctrine. Moreouer why did Christe and his Apostles sequester them selues from the selfe same Iewes, Scribes and Pharisees, if that succession could not erre? What saye you to this, that Christe him selfe being reiected of the ordinary priestes, who enforced the selfe same argument, ought not to be hearkened vnto, if your Romishe Pharisees may be credited in their lustie vaunte of succession? Goe to, and what shalbe sayde of the Apostles then, who hauing no maner of right in ordinary succession, were the first founders of the churche of Christe, and renounced vtterly the ordinary priesthood? To be briefe: If to sitte in a place, bee of such efficacie and force, I suppose the temple of God be farre more honourable then the chayre of Peter. And yet in this very temple of God, Antichriste must haue his chayre, according to the testimony of the prophetical scriptures. Shall Antichrist be therefore called holy Antichriste in respecte of his seate? To conclude: Let it be as forcible as it may for the church, to haue what seate, or what foundation it will, so that it holde fast the liuely spirite of Christe, his holy worde and sacramentes, by the which it is begotten sanctified, and made holy.

But you will saye, Peter taught at Rome: I heare
Iames. 1. Ephe. 5. you well, but taught hee no where els then in Rome? Moreouer too confesse that hee taught at Rome, did hee teache there as an Apostle, or els as a Bishop? Let the bishop of Rome vnloose me this knotte. But this is out of all question: If Peter taught at Rome at all, standing or sitting in a chaire, surely he taught alwayes Iesus

No resemblāce betwixt Peter and the Pope.

Christ.

Christ. But you, holy father, sitting in the Romish chayre at Rome, what teache you, but the doctryne of deuils? Peter did boldly proclayme to the worlde the manyfest scriptures of God, which he receaued by diuine inspiration of the holy Ghost, being an eye witnes of the things which he heard and taught: But what doth your holines bray foorth else to the people, but frpuolous ceremonies, and fruitlesse traditions of men? If Peter came at any tyme to Rome, he came not thither, vnlesse he were sent by God, or called thither by men: and then also came too mynister, not to beare soueraignty: to worke, not to skrape riches togither: as a trauailer, not as an yole sitter. But who euer called you to this stately stage of chayre loydelynesse? Goo ye, saieth the Lorde, not into the Citie of Rome, but intoo the whole worlde: speaking not too Peter alone, but to all his Apostles: and preache, not the ceremonies of the lawe, not traditions of men, but the gladde tydings of sauing health: not to the Romaines only, but to euery creature. In which vniuersall embassy Peter togither with the rest, of his fellowe labourers did mightely behaue himselfe in the ministery of the Gospel, accoarding to his duety and the nature of his function: leauing no iotte of the vttermoste of his duety vndone, wherby in his wandring abroade amongst people and nations, hee might teache al that hee might, not onely publiquely but priuately also in euery house: might be earnest in season and out of season: might sowe abroade farre and wyde, the most ioyefull message, and gladde tydinges of peace: might perfourme the woorke of a true Euangelist: might approue himselfe too bee a trusty seruaunt of Christ: might become an ouersear ouer the house of Israel, might receaue the woordes and embassy of God, and the same so receaued, might saythfully deliuer to the people: might shewe himselfe to bee salt of the earth, light of the woorde: not feeding himselfe,

The state of the chayre of the Romish Monarchy.

selfe, but the flocke: not seeking his owne glory or priuate lucre, but the only honor of Christ: not entruding himselfe in to the publique affaires of ciuil pollicie, but seruing the Lorde: not exercising soueraignetie ouer the seruauntes of God, nor procuring that others shoulde ministar vnto him, but that after his maisters example, hee might become seruaunt to others rather, and in no respect aboue any other, but acknowledging al other bishops to be equal with him: and in dignitie & name calling them fellow elders yelding his dewe obedience to Princes as being sent of God: giuing vnto Cesar things appertayning vnto Cesar: whome also he disdained not to call by the name of his Lorde and Soueraigne.

Betwixt the Pope and Peter.

On this wyse (except I be deceaued) Peter spent his tyme, which as was a charge of al others most labourssome, so was there in the worlde nothing more humble & base. If we leuel our Popes lyues now by this rule and perpendicular: I beseeche you, what one thing doo they in Rome now, wherein they may seeme not only not to be Peters successors, but meere straungers rather, and aliens vnto him. Esay the prophet doth wonderfully commende the feete of the Apostles preaching vpon the tops of mountaynes, and proclayming peace bringing glad tydings, and preaching saluation. Nowe as for these, whither go they? vnto what people and nations flee they as clowdes? what peace proclaime they? Nay rather what peace do they not ouerthrowe? what good tydinges preache they? Nay rather of what mischiefe are they not the very authors? what wholesome doctryne teache they? the Gospel of Christ? nay rather they locke vp the Gospel fast in prison. They challenge to themselues the propertie of the keyes: but therewith they shut vp, not open the kingdome of heauen: They make themselues treasurers of woonderful, yea inestimable treasures of the Church, as if they were the onely treasurers of heauen-

Esay. 5. 2.

ly

ly treasory: And what good or commendable iewelles of price doo these famous iewellers deliuer out of these treasories? Forsooth for pure gold, drosse & chaffe: Popishe pardones for the grace of God: for Christ his most precious blood, ragges and reliques of Saincts. Peter did gaine vnto Christ at one preaching three thousande soules: but howe doo these merchauntes choppe and chaunge their wares? what gaine yeelde they? nay what losse rather? It was not without cause that a certaine Israelite Prophet seemed so grieuously offended against that sorte of sheapeardes, which did feede themselues, and not the flocke: which cloathing their bodyes with the woolle, & pampering their paunches with the milke, made litle accompt of the seely sheepe: the weak they strengthened not: the sick they healed not: nor bound vppe the broken and brused: nor sought that which was lost: but with cruelty and with rigour did rule ouer them. *Ezechiel. 34.*

In like maner what doo these else then ply their paunches delicately, not caring what become of the flocke whereof not one so much becometh better by their industry not one restoared to health: not one a title so much the more learned towardes the kingdome of God: themselues teache nothing, nor can disgeste others that teache soundly and truly: the woorde of God they deliuer not, but keepe it close from the people: they take no paines at al, only they lie lazilie at home like dumme dogs lurking in their Laterane, measuring and apporcioning by pynchmeale as it were all the compasse of purgatory, and all manner the punishementes thereof: where they plundge some poore soules into deepe pittes, boyling with fire and brimstone: other some for a fewe pence they plucke out againe. They appoint speciall and priuate Masses to be solempnly mumbled vp in all corners of their Churches: they sitte bussing about

their

their holy mysteries, whysperyng in an vnknowne tongue: the sacrament they blaze aloft, to the gaze of the people, not to be eaten, but to be worshipped of them: and the same also in open daylight they carry abroade a procession vppon a whyte ambling palfray attended with torcheright, belles, and banners, if any solemnytie or triumphe happē to be. With besmeared greasy fingers they consecrate oyle, waxe, salte, water, belles, chalices, altars and corpes. They make open markets of iubiles, Graces, immunities, expectations, preuentions, Annates, palles, bulles, indulgences and pardons.

What? do they thinke these knackes to be sufficient warrants towardes the creation of the vicar of Christ: or to the establishing of Apostolicke succession on earth? and that some one wretched caytif, not for any singular excellency of fayth, or vertue, wherein hee surpasseth others, but for a most fryuolous tytle of place, and chayre only, wherein hee may bee enstalled, which may aswell happen to the most doltish asse in the worlde, as to some woorthy or famous personage, may of right clayme soueraignetie ouer the Churche of God, for sitting in that chayre onely, and therein vaunt himselfe to be the chiefe Prelate: Bishop of Bishoppes? and head of the whole vniuersal Church? Wherein hee may thinke it lawefull for him to do what him lusteth? through the which slipping his neck out of the coller of his dewe obedience to the higher powers, he may presume to enforce vnder his yoake kinges, and countreys, and therby set al nations in vproare, with fire and sworde: and vsurpe more then lordly controllership ouer al other Churches, and himself lyke a tragical king vppon a stage, sitting in a golden chayre, crowned with a tryple crowne, garnished in a coape of tyssue, with kingly scepter in hād, twoo swords, and a golden Dyademe beset with pearle and precious staanes, ryde lyke a lurdein (lordling I would say) vpon

noble

noble mens shoulders? O sweete Sainct Peter! Is this to succeede Peter in Apostleshippe? is this to sit in Peters chayre without any sparke of Peters qualities? or is it to sit in the chayre of pestilence? And what if the Turke spoyling the Pope of the same chayre should sit therein? would the dignitie of the place make him Peters successor forthwith? or what if the Pope himselfe, as hee sitteth in Peters chayre, had alsd nowe in possession Peters fisherboate: should hee therefore for Peters fisherboate, become any whitte the more skilful fisherman? Wherein to my simple conceite seemeth to haue chaunced too the Pope a matter not much vnlike to that, whereof wee reade mention made by Lucian, of one Neanthus the sonne of Pittacus: who hauing Orpheus harpe, altogither (according to the olde prouerbe) an asse vpon the harpe: conceauing a vaine & foolishe opinion of himselfe, was perswaded that immediatly vpon the sounding of the harpe, hee should make woodes and rockes to runne hopping after him. This cockehoorel clowne therefore wandering abroade ouer hilles and dales, and meruailing that the woodes & rockes would not sturre out of their place, at the sounde of the harpe, but stande still as before vnmoueable, neuer left stryking, stretching, thumping, and sounding the harp, vntil at length, hee made himselfe so hee loathed of the brute beasts, with the harshe and confused noyse, & skrapyng the strings: and so became a pray to dogges, which tare him in pieces, and did gnaw his flesh and bones into gobbets. And what els dooth this Romishe prelate present vnto vs with his stately stoole, wherupon hee doateth no lesse fondly franticke, then the seely captif vpō his harpe? For what should let it, but that Orpheus harpe may aswel make a cunning harper, as Peters chayre an holy bishop: if wee haue therein no further consideration then of the material chayre?

It is not the chayre, but the good life that maketh a man Apostolical.

Neanthus sonne of *Pittacus*.

The continuance of succeeding Bishops in the Church, is no sufficient cloke to couloz erroz.

But

But heere los againe a freshe reply of a long and neuer discontinued succeeding of bishoppes rusheth out against vs: whereby they sucke out the very source, and welspring of their succession euen from the Apostles themselues: and to countenance out the matter amongest the auncient doctors are alleyged as champions of valour, Tertullian, Irene, and Augustine, who doo not a little aduaunce the dignitie of ecclesiastical succession. They doo yeelde to the Church honor in deede: but how? and when? forsooth in their disputations to confirme the antiquity of the scriptures, against such as did vtterly deny them. Let vs also consider the tyme when they did so: forsooth euen then, when as the very auncient integritie of godlinesse, vertue, true religion, and sincetitie of doctryne was resiaunt in the succession of Bishoppes: and when as yet the Sea of Rome taught nothing else, but that which was agreable to the Catholicke doctrine, approued and allowed in Christian Churches. Hitherto yet was no cause giuen why they shoulde make any special complaint against that Sea: the fundation whereof they had heerde say might bee attributed too Peter especially, bycause they perceaued that the countenaunce thereof auailed much to the appeasing of schismes. But if Augustine and the other auncient Fathers were lyuing nowe, and shoulde heare and see these horrible heresies, monstruouse malkinges, and peeuishe puppettes, wherewith this holy Sea ouerwhelmeth the whole worlde at this present, they woulde chaunge their note, and sing a farre other manner of song of the intollerable pryde and ambition of this Sea: and woulde with no lesse vehemency of spirite, then other godly mynisters at this present, bende themselues tooth, and nayle against the same. And yet touching that beadrol of succession whereuppon they bragge as neuer at any time discontinued: with what face dare these Romish Rutterkynes face it

The ordinary succession of popes hath bin discontinued & broken of.

out

out with a carde of tenne as it were, which hath beene so many yeeres turmoyled with schismes, encombred with so many chaunces and chaunges of bishoppes, eche striuing against other for the title of that Sea: where many tymes three Popes, and for the more parte two Popes haue challenged the chayre: not vnlyke lusty gallaunces who bee ielouse of theyr paramoures: in so much that it coulde not bee easily discerned who ought to bee receaued for the true Pope: that I speake nothing meanewhyles of al those which by fraude, by symony, by violence, by murthers, by witchecraft, necromancy, and diuelishe practises, I say not, haue crept couertly in, but rudely rushe vppon the foresaide succession. To passe also ouer, that filthy discontinuance of the same Sea, wherin was chopt into chayre as successor, not John a bishop, but Joane that shamelesse strūpet: whose successors they must needes confesse themselues to bee euen as yet, if to deriue the succeeding order of successiue Prelates, from the direct lyne of the predecessors, bee of so greate emportaunce.

But of Peter and his succession ynough nowe: whome albeeit wee yeelde to haue sometyme sitte as Bishoppe in Rome (which maketh not so greatly to the purpose) yet what is that to the Pope of Rome nowe? forsooth Christ gaue charge, you wil say, of his sheepe to Peter. This is true indeede: but it was to the ende bee shoulde feede them, and not to plucke their skinnes from of their backes: But yt u feede not, but suck the blood of Christs sheepe, and yet requyre to be accompted Christes vicars and Peters successors? And thinke you in this so glorious a light of good learninge and Euangelicall doctryne, to finde such blockish bussardes, whome yee may persuade that your bragges bee true, wherewith yee may bee able too bleare the eyes of men any longer with that glauering shadowe of vaine tytle and name?

If you bee of that minde: by your leaue syr, you doo erre wonderfully, if at least the bishop of Rome may possibly erre. But I wil not say you do erre, if you see it not: but I wil boldely affirme, you are starke madde rather. For what shal I say? doo yee not perceaue howe your councelles bee discouered? doo yee not feele your craftes, fraudes, disceits, practizes, robberies, lyes, filthinesse, crakes, vanities, errours, blasphemies, deuises too bee laide open before al mens eyes? Is it not apparaunt vnto you that mens consciences do nowe perfectly beholde your cankred malice and cursed conspiring against Christes Gospel? that I neede not meane whyles rippe abroade your dayly murthers aswel olde as newe, wherwith your vnquencheable tyranny of sauange bloodthirstines seemeth as yet altogither insatiable. These outragies so many, and so manifest hee that seeth not with his eyes, him wil I not account so much blinde of sight as voide of vnderstanding: he that doth not detest them, him may I wel iudge, to bee not onely not acquainted with any partaking of ciuil humanitie: but an vtter alyen and straunger to al vertue, godlynes, and pietie. Your trayterous treacheries are more notoriously manifest to al people and tongues, then may any longer be coloured: more execrable then can bee borne withal. Your counterfayte hornes these many hundred yeeres nowe couered with cloudes wherwith you haue hidden a rauening bloodsucker vnder the visor of a meeke lambe, be apparant nowe, yea beleue me, pope, they not only more apparantly glister in mens eyes, then the sunne shine in midday: but also are become very bables & mockeries in euery mans mouth: in so much that no man is so poore blinde but doth easily discerne, no man so blockishe, but dooth hartely laugh them to skorne.

There was a tyme peraduenture heeretofore, whenas these foggy misles of blundered ignoraunce did dazel the

eyes of men, when as that most happy facultie of imprinting & reading of purer sciences, most fatall to your sacred Sea, was not yet published abroade in the world, wherein some place and time might haue beene reserued to cloake your palpable darkenesse. But nowe sithens the gladsome dawning of moste resplendisaunt veritie discouereth it selfe, wherewith you may see mens understanding illumined and eyes enlightened through Gods wonderful bountie and mercy: sithens remaineth no foreshole nowe in these Regions wherein you may shroude the daseled drowsinesse of your eluishe errors: what other hope may you conceiue of those rotten ragges of moste barbarous grossenesse, and lothsome pilfe of filthie superstition, but that yee geue place vnto fortune, and abide some better chaunce? And being conuinced with the truth it selfe, if ye can not be reclaimed to chaunge your mindes, yet for very shame chaunge your chaire at the least, and runne away into some desart, and from thence conueigh your selues into some vnknowne nations, who haue not hytherto tasted nor beene deluded, with those Romishe gewgawes, stagelike statelines, & masking myzemales: you can now no longer deceiue vs, as men that haue been more then enough ouerridden and galled with those your misdemeanours. Perhaps poore Christian carkasses may bee pinched with the crampes of your tyranny. Certes their heartes bee nowe so altogeather estraunged from that common Iuggeler Rome, and from that false fornicator Sea: as that no hope remaineth now, for euer recouering them againe. And to the ende yee doe no longer vainely stroke your selues yee Romane Bishoppes with false opinion of assured securitie: vnderstande yee for certaintie, that the worlde is turned quite contrary, wherein yee may see the heauenly trompe of the glorious Gospell preuailing against you, your craftie packing, your false forged doctrine, your hypocrital holy-

The light of doctrine and trueth restored

nesse, your rauenous raging, your suttle masking can no longer nowe creepe in corners. The very vnlet-red multitude of Christians doth beginne nowe too open theyr eyes, & too beholde the lightsome brightnesse of the trueth. Gods people is otherwyse instructed nowe then heeretofore, when all the speaches of those Popishe Prelates were holden for Gospell, and when the chiefe foundation of religion was grounded not vpon Gods worde, but vpon the Popes authoritie. But nowe who can bee so witlesse a wayward, so senselesse a dottard, that cannot easily perceiue your errour in religion, your rebelling in conuersation, and your pride of life? who also beholdeth it, & doth not from the very bottome of his heart detest & abhorre you? And heerein surely the matter is come to a good issue, That suche a durtie religion is fathered vpon so drowsie a dotterell: for suche is the religion, as nothing can be more superstitious, nothing more estraunged from Christe: Suche is your life, as nothing can bee more pernicious too the tranquillitie and peace of Christians.

Wherfore sith you can in no wise be ignorāt of the deadly hatred of all godly personages, set one fire against you, procured by your own mischieuous and infamous villanies, and which you haue long sithens deserued: What other Counsell will ye that I geue you, but as I said before, to make a necessarie choyse of one of these two: eyther to be of the minde to flee the Countrey wherein yee remaine now, or to chaunge the religion which you haue wickedly defiled? But being fully perswaded that you will accept neither of them, and perceiuing you too bee of that sorte, whome neither shame of the worlde can driue too your duetie, nor feare of God can restraine within the bounds of modestie, nor any maner of curtesie can reclaime from crueltie, wander on in your purposed race as much and as long as you will for mee: I wyll geue you

free

free scope to raunge in that Maze of Turkishe impietie wherein yee ruffle: and too lulle your selues asleepe in those brainsicke broyles wherein yee triumphe, neyther am I any thing at al disquieted with your barking bulls and bloodthirstie curses, which you haue vomited out so seditiously against Christian Churches, without any great daunger thanked be God. Nor am I ought terrified with your accusations as falsly forged, as fraught ful of poyson, neyther moued with these your filthie slanders and vnspeakeable raylings wherewith you haue currishely gnawne many Godly Princes, and of late also backbitten and slaundered the moste Soueraigne Ladie and Princely Paragon of England the Queenes Maiesties person chiefly, then also her noble kingdome and renowmed nation.

The Popes Bulles against the faithfull seruants of Christ.

The slaunders of the Pope against the Queene of England.

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The Oration of Queene Elizabeth to the Pope.

Which infamous slaunders layde vnto our charge by you (to speake no more now as of my self, but in the person of her highnesse: for so take it nowe as though not I, but the Queenes Maiestie called you too accounte for your shamelesse impudencie against her) if wee had receiued of any other besides this Romane Antichriste: we woulde thinke it not amisse to frame some more speciall speaches in defence of our innocencie. But as now what coulde haue beene more excellently applyed, to the right commendation of our renowme, what coulde haue been more effectually added to the increase of our euerlasting honour, then to bee thus accursed of you, being the moste cursed enimie of Christ aboue all other, with whō no man can possibly be in league, vnlesse he be a sworne enimie vn too you: neither can any man be otherwise acceptable vnto him, except hee bee at deadly foade with you? So that for this cause chiefly aboue all other, wee doe yeelde moste heartie and humble thankes too the high and euerlasting Maiestie, in that it hath pleased hym to vouchsafe vs this so great and vnspeakeable honor.

For why shoulde wee not Iudge our selfe too bee highly honored in this behalfe, more then in any thing else together with other godly and holy ones of my Lorde God for this, that this Sebah doeth so vnmannerly rage against vs, persecuting vs so vnciuilly with his bulles, not so muche for any our deserte, as for the defence of Christe and his Gospel which we do professe. In which kinde of crosse, whereas two things occurre to be duely considered of eche godly Christian: not onely what iniury is offered, but also by whom, and for what cause it is sustayned: Then as often as we haue recourse to this last poynt, we are not a little recomforted against your cholericke curses, by the sweete speeches of the gladsome Gospel: Blessed are they that suffer persecution for righ-

Matth. 5. teousnesse sake: and when men curse you, speaking al euill against you, belying you for my sake. &c. With which kinde of persecution sithens yee are now purposed to proceede against vs, your could not by any meanes haue vttered any one more manyfest a token of true consolation, and certaine assurance of infallible comfort, then by this grosse ranker of minde conceiued against vs: which doeth assure vs of Christes vndoubted benignitie, high fauour & grace powred foorth vpon vs for the same. For if to be euill spoken of for doing good vnto others be accounted for a princely ornament, euen with the most renowmed Princes: and if there can bee no greater prayse attributed too any person then to be slaundered and reproched of the wicked: then questionles to bee maliciously & vndeseruedly maligned of this Antichristian Atheist, we think it not so much a cõmendation meet for a Princesse, as a renowme rather wel beseeming an Empresse, which also we do plainly confesse to be one of the fayrest flowers of our flourishing garland.

Wel then (ye Prelate of Rome) for asmuch as ye shame nothing after your wõted want of discretiõ so vnaduisedly to

to ſcatter abroad all ſlanderous reproches againſt kings and queenes, tel vs I beſeeche you, what that ſo great haynouſnes may be, that cauſeth you to bray out ſo vndiſcretly againſt vs. Wee heere ſay yee haue called vs in your Bulles, Bondmaiden of all wickednelle: and accuſe our kingdome too bee the refuge of all Heretiques. Good God, what ſtrange and monſtrous ſhameleſnes is this? Dare this Babylonicall Strumpet bee ſo voide of ſhame, as to condemne others of wicked life, which when ſhee hath throwne out all maner of curſed ſpeaches and ſlaunders, that her lying choler can imagine, ſhall yet neuer bee able too diſcharge one halfe of her vgly abhominations, wherewith ſhe ſwarmeth on all partes moſt horrible and euidently apparant? For what common Channel or Sincke can be more vnſauery then your life and Court? But as concerning your owne loathſome filthineſſe, wee referre you ouer to anſwere for your ſelfe before the high Iudge. In the meane time too ſpeake ſomewhat for our ſelfe, in fewe woordes be ye thus ſatisfied. Firſt, that neither it is, nor euer hath beene any our nature or qualitie, to make boaſt of our good life before God, as the Phariſees vſe too do: for wee dare not preſume vppon any ſuche innocencie: And yet on the other ſide, wee wyll not ſo condemne our conuerſation before men as we think it when it is at the woorſt to be in any reſpect ſo ſtained or blameworthie as yours is. Now when we name you, we meane not one particular perſon only, not Pius the 5. nor Gregory the 13, but we comprehend therein the whole rabble of that rebellious Gallantes altogether: neither do we ſimply condemne the whole Sea or ſucceſſion of Romane biſhops: namely that Sea which in the ſweete nurcery of the pure and primitiue Church was euer highly commended & prayſed by ſundry mens writinges, and iudgementes: ſuche a one as the Poet Ennius maketh mention of,

Ennius. Autentike lawes, and sages gray,
Keepe Rome in state and ciuill stay.

But we speake of this Rome, which ruleth the roast at this present, so foully fallen from the auncient steppes of her auncestours, from faith, from grauitie, from religious life: not that other auncient Rome long sithens buried, raked in graue, and worne out of memory: but a certayne chaungeling fremshapen Rome, nowe of late start vp, so altogeather vnlike too that former, by howe much that first florished in grauity, discipline, vertue and trueth: and this other wallowing & weltring in vanitie, riotte, riches, pride, ambition, extortion, licentiousnesse, and filthie delightes of this worlde, seemeth vtterly forlorne, hauing no sparke of remembraunce or countenance almost of the auncient integritie, no partaking with Christe: nor any maner of affinitie with Christes Apostles.

In which Sea, I meane the Sea of this present age, wee may easily discerne the vsual practises of that Romishe Antichriste not vnknowne too the whole worlde. Neither doth this holy father therefore raple vpon vs so barbarously, because he thinketh vs to be so licentious in deede, as he slaundereth vs maliciously in wordes, neither would he reprooue vs one iote the more for that cause, though we were in very deede much worse then wee are: nay rather wee shoulde bee so muche the more dearely beloued of him, by howe muche wee resembled him nerest in leawdnesse and looseneste of life. But there lurketh an other snake in the greene grasse, which bicause he neither discloseth in his Bulles, nor the simplicitie of the godlye can easily discerne, we wil frankly make knowne to the whole worlde. And this it is: If wee woulde yeeld our

The cause of the Popes malice against Elizabeth Queene of England.

person,

person and our kingdome to the Romish Walter, and suffer the marke of the beast to be sealed vpon our forehead, after the maner of some Princes, and with as great affection as they doe: Certes no kinde of inordinate licenciousnesse, were it neuer so abhominable, might be any such estoppel to barre vs out of the number & Beadroll of his dearest Sonnes & Daughters: but shoulde bee beautified with as much of the Apostolike blessing, as the dearest darling of all the crue. Now because wee haue shaken of these peeuish Papane fetters, and betaken our selues to that Emperiall standarde of true religion, vnder the which wee haue chosen to aduenture our life for Christes glory and honour, rather then to remaine in thraldom vnder the Pope: Heerof commeth it that we be reproched with this foule name, to wit, a Bondmaide of all treachery: this is it that makes him to boyle with so horte hartburning against vs. And thus muche hytherto nowe of that which you may conceiue either vttered already against you by the renowmed Queene of Englande, or at the least as muche as her highnesse might iustly speake vnto you: which neuertheless if had beene set downe by her owne penne, woulde haue beene muche more artificially and princely deliuered, if her highnesse woulde haue vouchsafed so much to haue embased her Maiestie, as too deale with such a monster.

Nowe I returne vnto my selfe, and the publique defence of that little Iland, which with cursed mouth you doe slaunder too bee the kingdome of Heretiques: expressing heerein the very shape and conditions of that frowarde Phormio in Terence, who alone marring the whole Action, and for the same cause apprehended too cleare him selfe before the Iudge, became first an accuser of others. Semblably and with no lesse shameleste impudencie this Laterane not

Terentian Phormio accuseth them for Heretiques & Apostataes. And why so I pray you? because they haue reuoulted from Christe at any time, denyed or shronke cowardly from faith? No, not so, but because they haue forsaken that sacred Sea of Romishe Churche, wherein they were once settled. Yea, is it so? Shall there bee no Church then, but that only Churche of Rome? Shal they bee all accounted to be without the body of Christe, which doe acknowledge Christe for their supreme head? What? is it of more emportance to be slaues vnto the Pope, then to bee souldiers vnto Christ? No: But they affirme, that there is no Churche, where the Pope is not head. What Church then I pray you, was that in Asia and Palestine before Peter euer sawe Rome? Yea put the case Peter had neuer seene Rome in all his life: shoulde there therefore haue beene no Churche at all? Doth the state of Bishops make the Churche of Christe to be a Churche, or doth the authoritie of the Churche make Bishops? But they say there is no hope of saluation without the church: I do beare it, and confesse it to be true: yet this is no good argument to prooue, that there is no Church at al, except it be subiect to the Pope. I adde moreouer, That where they say, that there is no hope of saluation without the Church: that this saying is to be construed to appertaine to that church only, which is the very vndoubted spouse of Christe, and which is also married vnto Christe her husbande, not because saluation is so necessarily tyed to the Churche, as though the Churche bestowed it of her owne meere liberalitie and bountie: but for the mutuall & immutable coupling together of the head with ỹ body. Whereby it commeth to passe, that whosoeuer is made partaker of sauing health in Christ being the head: the same can in no wise bee a straunger from the societie of the Church. And againe, neither can such a one be an outcast from the Church, vnlesse hee bee first cast off by

How this saying [without the Churche, is no hope of saluation] must be construed.

Christe

Christ the heade and prince of the Church.

Which beeing concluded upon: with what arguments nowe doth this counterfeyte successour of Peter convince us for outcasts and Apostataes from partaking with the bodie, who through fayth bee engraffed into Christ? Who bee not severed from the true and Catholike fayth of Christ: For if nothing else make an utter separation from Christ, but obstinate rebellion from Christian fayth and Christian conversation: what treacherous rebellion eyther in our doctrine, or in our maners can these Romanistes espie in us, so blamewoorthie, which may not much more iustly be rebounded upon their owne backes? Forsooth (say they) because wee holde not the Catholike fayth. Go to then. Sith they stande so nicely upon this poynt: let us faythfully discusse, what maner of fayth that is which they call Catholike. If the same be the Catholike fayth which Athanasius dooth sette out in his Creede, or which the Councell of Nyce did determine upon for inviolable. From which article of the Creede can you shewe that they have revolted?

The Catholike fayth.

Athanasius Creede.

The Nycene Creede.

But here againe some iangling Iay of this Sea will byge, that byecause they holde not the Catholike fayth of the Romaine Church, therefore they holde not the true Catholike fayth. Well sayde. Hereby then I do perceyue that it auayleth no whitte to bee accounted Christians and Catholikes, unlesse they be Romanistes also. Let us learne therefore of these Romanistes, what it meaneth to be a Romanist. Truly I beleeue it is this: That the Pope of Rome must of necessitie be accounted for the very and undoubted universal Bishop of Bishops: the Pope of Rome must be esteemed chiefe head & generall Lorde of the whole Catholike Churche: unto whom and unto all whose commaundementes, statutes and decrees, all people and nations must bee buxam and bonnaire

The Romish fayth.

naire vpon paine of damnation. Is it so in deede? whosoeuer receiue not this fayth, though he holde fast and firmely maintayne all other thinges agreeable with the holie ordinaunces of God, and all the Articles of the Creede, and fayth of the Church: shall not the same bee adiudged for Catholike? No, Sir I trowe. But if this be true: surely neyther the Churches of Alexandria, of Antyoche, of Ierusalem, of Constantinople, of Affricke, nor yet that auncient Church of little Bryteine, shall be reckoned for Catholike. To what purpose then spake Basil these woordes, where making mention of the Church in his Epistles hee sayeth: The Catholike and Apostolical Church abandoneth &c. When as yet notwithstanding in that Church of Greece, which hee auoweth to bee Catholike and Apostolike, the stately loftinesse of Rome had not so highly aduaunced it selfe? And therefore wee must needes scrape out of the Kalender of Catholikes, Basil, Athanasius, Nazianzen, Tertullian, Augustine, Cyprian, Eusebius, Theodorete, and all others the most famous Bishoppes of the Greeke and Latine Churches: all which though doubted nothing, but that they were true Catholikes, yet did no one of them professe himselfe to bee a Romanist after this rule. Neither can the grosse ignorance of manie learned Fathers be any wise excused, who first framed the Articles of our Creede vnto vs. For if no Church ought to be reputed for Christian or Catholike, but that which is of Rome: then were those auncient Fathers much to blame, who, in setting downe the Articles of the Creede, did neglect and so lightly passe ouer this vpstart Article of the Romish Sea: that where we bee commaunded to beleeue one holy Catholike and Apostolike Church, they did not in like maner commaund vs to beleeue the Romaine Church withal.

Basil in his 78. Epistle.

The Catholike church among st the Greekians exempt from the Church of Rome.

We read in our Creed the holy and Catholike Church, but not the Romain Church.

Hereby you perceiue well ynough (holie Father) into

into what combersome straightes and absurdities, you haue whirled your selfe by your blinde vnaduised rashnesse. For first: if no certaintie of saluation bee to bee hoped for out of the Church, which Church must be without all question that same verie Church of Rome, as you frame your arguments, and that the Church of Rome be none other but the same which is strayned and streighted to the vniuersal commaundes and decrees of the Bishop of Rome: now then you do exempt out of the priuiledge of the Church, not that one English Nation alone, for excluding them all passable way to saluation, but together with them also you do exclude out of the number of the Catholikes, infinit other famous learned Clearkes of the auncient and pure age of the Church, Doctours, Patriarches and Bishops, yea amongest these also all the Bishoppes of Rome as many as were Gregories predecessors. But what neede manie proues in a matter of it selfe so manifest and well knowne? Undoubtedly sithence Christ would vouchsafe to lay the first foundation, yea and to builde vp that beautifull and euerlasting buylding of his owne house vpon none other groundwoorke, than vpon that corner stone of Christian fayth, and Christian confession: And if Paul doubted nothing to recompte the same fayth to bee the onelie and infallible shooteanker of saluation: by what lawe then will he adiudge them as outcastes woorthie to be banished from the Catholike and Apostolike Church, which professe the self same fayth of Christ, that the Apostles and other Catholike Churches did professe?

But the Pope (I suppose) will denie, That to beleeue in Christ, and to woorship him in heauen as our onely heade sufficeth to true fayth and saluation, vnlesse we doe withall professe the Pope of Rome to be chiefe heade of the Church here on earth, and our selues generally

The onely faith and doctrine of Christ doth vnite Christians to the Church.

all

all to be members of the same Church. If it be so: that the fayth of Christ be not sufficient ynough for the faythfull vnto saluation, except the pompe of the Pope bee propt vp together with the Maiestie of God: what can bee more agreeable with reason, then to make vs here three Tabernacles, one to Christ, an other to the Pope, and the thirde (and good will) to the Cardinals? To conclude: This also ministreth no small cause of maruelling, why the Pope doth not require vs likewise to correct the fourme and wordes of our Baptisme: for as much as the fayth which we haue vowed to Christ in our Baptisme, auayleth nothing to enfranchise vs, nor to make vs free denezens of the Catholike Church, except to this necessitie of fayth, be tyed withall an other tagge of humble obedience to the Pope of Rome: That wee correct (I say) the wordes of our Baptisme, That whosoeuer bee baptized in the name of the Father, of the Sonne, and of the holy Ghost, be baptized also in the name of our most holy Lorde the Pope. But if this bee true, the certentie whereof cannot be denied: That wee were neuer admitted into the participation of holy Churche in the Popes name, and that the want thereof is no maner of Estoppell to barre vs any way from being vnited vnto Christ as members of his bodie: howe dare that lying mouth be so monstruously impudent, as to condemne the seruaunts of Christ for Heretiques to exclaime agaynst vs as Apostataes and runnagates from the Church? to accuse kinges and Queenes to bee supporters of Heretikes? Nay rather by what reason or Scripture will he defende himselfe so, that all the worlde may not plainly perceyue him to bee the verie selfe same, whome Saint Paule in his Epistle to the Thessalonians doth by most euident demonstration forewarne them shoulde come: who sitting in the Temple of God, shoulde keepe a sturre

Three Tabernacles.

1. Thessal. 2.

not

not as a minister of Christe, but most arrogantly vaunt himselfe to be as a God. Which woordes sithence doe so in all pointes accorde with the life and manners of the Pope, as that they can not seeme to signifie any other. Let the Pope bee throughly well aduised first, howe hee may bee able to cleare himselfe before God, before he accuse others before men. But an other time shal serue more fit for this treaty, hereafter more at large God willing.

THE POPE CONFVTED.

THE HOLY AND APOSTOLICAL CHVRCHE CONFVTING THE ERROVRS OF THE POPES DOCTRINE.

THE SECOND ACTION.

IT appeareth manifestly ynough, I suppose, by the former discourse, that wee haue not departed from out the Church of Christ, in that we haue sequestred our selues from the Romish Synagogue. In this present action therefore, nowe it may seeme conuenient that we render the reason that moued vs to renounce that Romish route, and set downe as briefly as we may, the verie pointes withall, wherein we swarue from them. Wherein neuertheles shal not bee altogither amisse to aduertise the gentle Readers hereof chiefly, That we entred into this controuersie against the aduersaries, not of anie set purpose to rayse contention and debate in the Church, nor of any desire to quarell and contende, nor yet of any euill affection that wee beare to the persons themselues, against whome wee maintaine argument: ne yet for that we woulde not much more willingly bee coupled with them in one lincke of Christian vnitie and concord, if the vnitie, which they offered vnto vs, were such as we might by any meanes yeeld vnto, without preiudice of the fayth and glorie of Christ, without staine of conscience, without manifest treachery and Apostasie, or without vnauoydable daunger of the safetie of our soule. But the matter being now growne to this poynt, that we can

by

by no possible meanes be at vnitie with Christ, if we partake with them, what remaineth then at the length wherin they may eyther iustify against vs, or alledge for further defence in their owne behalfe? If they accuse vs of Apostasie, or falling from them, let them then first by plaine demonstration make manifest the verie nature of right Apostasie. Surely if those that haue severed themselues from the Primitiue and true Catholike Church, and be revolted from the first founders of Christian faith, from the auncient Fathers, from the Apostles, from the infallible principles of the Euangelical doctrine, to an other doctrine, to mens traditions, to forreine forged nouelties of Religion, to worshipping of Idols, to a strange Gospel altogether vnknowne to the Apostles, to patter prayers in vnknowne and barbarous speeches, may rightly be called plaine runnagates, no men in the worlde deserue to be called Apostataes in my iudgement more properly and truly, than this generation of Papists broode.

But here againe will some one of them replie, that they stande vpon a good grounde of possession, not able to be gainesayde, which they holde of the holy and Catholike Church neuer discontinued, since the verie age and time of the Apostles themselues: from the which they say, that wee being but fewe in number, hedgecreepers as it were in corners, through treacherous backsliding, haue (as it were abandoning our native Country, & throwding our selues in the hil Auentine) withdrawē our selues like rebels. To stoppe those slaunders againe, let this answere suffice: First as concerning the number, whether we bee many or fewe, it maketh little to purpose. In the Church of Christ, sayeth Augustine, consideration must bee had of the grauitie of the matter, and not of the number of voyces: and it happeneth oftentimes that the greater number preuayleth against the better, by number of polles rather, than by trial of trueth: yea Christ himselfe

viewing

viewing the number of his flocke, pronounceth it to be very smal, so also, when hee confesseth that many bee called, yet hee addeth foorthwith, that the elect be not many, but fewe in number: in so much that he seemeth to doubt, whether the same sonne of man shall finde fayth in the earth, when hee shal come. Yet for al this, if a true computation may be yelded of men, of nations and people, by the poll it self, of al such, as with al their hartes do detest the fraudes and contagion of the Romishe false religion, there wil not so small a number appeare in their eyes, as happly either they coniecture themselues, or at lest ought to make so slender accompt of. *Luke. 12. Mat. 20. 22 Luke. 18.*

But as concerning the Churche it self, let them understand & persuade themselues thus: That whersoeuer the true church of Christ is resiaunt, there we do plead in possession, & iustifie our true and vndoubted tenure therein. Of which church, they be called tenaũts in deed by name, but haue vtterly lost their whole interest and right therof. To make the same more plainly discernable, let vs with due consideration make a proportion of both the churches of Rome: to wit, the auncient & first church there, and this new vpstart synagogue that is nowe: and compare together our popishe massemongers that bee nowe, with those auncient ministers & doctors of that first age, by line & by leuel as they say. So wil it appeare easily how much they differ eche from other. For how carefully & reuerently did those auncient fathers behaue themselues in the old tyme in that holy fũction of mynistery, which by lawful calling was committed vnto them? whose only delight and endeuor consisted wholy in instructing them that went astray, in conuincing the stifnecked with the powẽr of the word, in curing the canker of them that were wounded. To this painful trauail in teaching, was annexed no lesse carefulnesse to leade a blameless life, as that they might not only vaunte them of an vndefiled conscience which might

A compatison betwirt the auncient church of Rome and the Romish prelates nowe.

The life and conuersation of the auncient and Apostolical Churche.

boldly appeare before God, but also that no such blemish might be found in their conuersation, as might bee offensiue to man: whose whole trade of life was employed not in idlenes, & pleasurable delights, but in the earnest study of holy scriptures & in the enlargement of the kingdom of Christ. They were shepherds of the flock, & neuerthelesse sheepe of the flock also themselues not woolues amongst the sheep: they were not garded with train of souldiours, but in mightines of faith, in soundnes of doctrine, in exercise of holines, in sincerity of loue, not so lofty in glory, as affable and friendly in speeche, finally endued with such a sweetnes of maners, and mildnes of minde, as that they would not willingly endamage their enemies. They executed nothing with violence, their only weapon was the sword of the spirit, & power of the word: they threw none into prison, they drew none to the stake, they polled none of their possessions or goods, they sauored not of warres, nor breathed out bloodthirstines, nor teazed mē to armes, ne set Princes togither by the eares at any time: as they were themselues peacemakers, & messengers of peace, so did they allure al men to peace by al meanes possible. They neuer groaped after titles of vniuersality, nor trusted at any time in the confederacy of treachors, in seditiouse factions, in conspiracies, nor in crafty coūcels. They neuer haled scepters from out princes possessions, nor tread euer vpon Princes neckes, but liued quietly vnder Ethnicke magistrates, with an especial foresight prouiding alwaies that they mynistred no occasion of sedition: yelding honor humbly to whome honor was dew, paying taxe & tribute, where taxe & tribute was payeable. They vsed continual exhortation to the nouices in Christ to hūble themselues duetifully euen too al Idolatrous magistrates, and too pray dayly for their good preseruation to God.

Great differēce betwixt the bishops of the an-

On this wise did those ancient Apostles & Apostolicke

fathers

fathers traine the world at the first, & therby enlarged the Church daily. To the further ance whereof it is skarse credible to be spoken, how much auailed not only the force of their miracles, but with al the sweetnes of their demeanor, & vprightnes of life, their cheerful courage in afflictions, their lenity in suffring iniuries, of minde milde and gentle, imagining no hurt to any, and endeuouring to deserue wel of al, rayling it self aboue worldly pope, making no accompt of this life, & exempt from al encombrance of worldly affaires, to the end they might the more freely attend the preaching of the word. So also were the bishops of that most happy age mainteined with the only beneuolence of the people, contented with the baisenes of their own estate: In the meane time if there remained any surplus beyond daily necessities, the same was deliuered back to the poore: At what tyme palaces of prelats were nought els but treasuries of the poore. For as yet the royalties of S. Peter rolled on no mans toung: what shal we say to this, that of that beadrol of bishops many liued so beggerly, that at the time of their death, skarse one penny could be found to pay for their graue: as we reade recorded of Theodoret? But this kind of men are lōg sithence dead and rotten, yea there remaineth skarse at this day any sparckles of their manners. The Catte is so altogither tourned in the panne amongst these Romishe reuellers, that whoso wil now compare these present prelates with the first proportionally, and enter into dewe consideration of the licentiousnes of these shauelinges, of their cruelty, ambition, tyrānny, fraudes, cōspiracies, lofttines, delicacy, idlenes, riches, brauery, troupes of attendants, pallaces, lauishnes of life, greedines of reuenge, shal finde thē more like lordings, then bishops: rather monarches thē mūcks: & shal skarsely discerne whether a mā may rightly cal thē preachers or treachors: Teachers or deceauers: prelates or Pylates as Bernard did. And yet after al this howe they

client, and the new churche of Rome.

Bernard in his Epistle to *Eugenius*.

they blush nothing at al to bee deemed their succeſſors, from whome they haue ſo degenered in al actions of their liues, as that not ſo much as any memorial at al of that primitiue auncient integrity may be foūd to ſhine in thē.

And yet might this ſomewhat bee borne withal, if they woulde permitte vs quietly to enioye the ſame doctrine at the leaſt which thoſe auncient elders and Apoſtolical founders left behind them to be receaued of Chriſtian congregations. But as nowe euen on this behalfe al things are ſo vnlike, that any may wel doubt whether their life ſeeme leſſe Apoſtolike, or their doctrine more agreeable with Apoſtaſie. The nature and nouelty of which doctrine being altogither ſo newfangled, as that it carieth no reſemblaunce of Apoſtolical ſpirit, no likenes of aūcient antiquitie, it is a wonder to ſee, how theſe fyne fellows wil not ceaſe in the meane time, to accuſe vs of nouelty, as though al antiquitie both of the ſcriptures, & of the Apoſtles and moſt learned fathers did not by all maner of meanes cry open warres againſt them. If this bee not true, let them diſcouer vnto vs, from what antiquitie this Laterane tranſubſtantiation and confeſſion (as they tearme it) auricular receaued to bee publiquely authoriſed at the firſt: both which Pope Innocent the 3. did in that barbarous age thruſt vpon the church by force, and power, without any probable reaſon of the ſcriptures, but enacted by the cōſpiring decrees of certeine euil diſpoſed perſons: Again out of what progeny peeped priuate maſſes firſt: Trentals, yerely obites, that dayly ſacrifice of the Altar ordeined for the cleanſing of ſinnes? the one parte of the cōmunion cut of by the rūp, pilgrimages, prayers for the dead, prayers in an vnknowē & barbarous tōng, & mūbled in a beadrol by roat? Or frō what aūciēt brood were broached at ẏ firſt their abſolutions, pardons, popiſh buls, romiſh ſtations, continual gaddings to the apoſtles tōbs, dedication of temples, chryning of ſaincts, coniurings of ſalt & water, of coaps, bowghs, & that endles conſecration of ſuch

The like of the Biſhoppes of Rome may ſeeme leſſe Apoſtolike then Apoſtatique.

The Popes doctrine conuinced in nouelty.

of such like trumperies: couple heerewith also munkishe vowes, rules, shauings, plates, mytres, attires, besmearings, palls, iubiles, and I maruel that circumcision and the sacrifices of the olde lawe were not likewyse chopt in amongst the rest.

The noueltye of the Popes doctryne was in many things vnknown to the auncient fathers.

But when the Apostolique doctrine displayed his bryght beames to the world first, as it was heauenly, and auaileable for the sauety of the world, so did they proclaim nothing else, but that which they sawe with their eyes, & heard with their eares, they published nothing but what was foreshadowed before by many waies, & figures: foretold & agreable with the oracles of the Prophets. And where I pray you at the lēgth, haue these mē euer heard with eares which they debate so lustely of purgatory, of satisfactorie merites, of choise of meates not to be receaued with thanksgiuing, of matrimony not free, nor granted indifferently to al men, of ymages set vp to bee worshipped? or out of what puddle were plumped first their proude crakes of the absolute power of the vniuersal bishop, of the Apostolique succession of the Romish Sea, of the keye that neuer erred, of the absolute authoritie therof which ought to be esteemed better then al councelles, not to be comptrolled of any person?

In howe many & how weighty matters the Apostolicke doctryne varyeth from the popes.

The Apostles, which established the principal part of our saluation in the power of faith, taught vs long ago on this wise, namely: that Christ was our righteousnes, our wisdom, sanctification & redemption. And from whence then receaued these men this which they wil, & enforce vs to beleue, that man of his own power worketh works meritorious: that wee merite euerlasting life euen by due desert? That the blessed virgin may commaund her sonne reigning with the father to graunt this or that mans petitions. In the Apostles tyme it was decreed by publique authoritie, and by inspiration of the holy ghoste, that it should not be lawful for any man to charge the Gentiles

with grieuous traditions: neither did any man whē Paul preached grieue his brother for eating fleshe so that it were priuately, and without offence to the weak brother. And from whence now haue issued these so great fluddes of mens traditions, wherewith consciences are clogged both publiquely and priuately, far more rigorous then the state of the Iewes, so that he shalbe in daunger of losse of life as an heretique, whosoeuer shal dare touch an egge in the lent or ought else then that which the Pope authoriseth, yea though sicknes or necessitie require him therto? Is any man so madde as to think these burdeins and clogges proceeded from the holy ghost? whom sithence it pleased to make churches free in the time of the holy Apostles, surely it is not likely that he would now alter his good pleasure, and charge the churches w̄ more grieuous burdeins then before. In like manner in times past Bishops were created by the voices of the people, not without the consent of Princes & Emperours, & this also vpon due examination of learning & life, according to the institution of the old Canons. Now to passe ouer many other things, at the naming wherof godly hartes may tremble for feare, fain would I haue them aunswere me how this canonical election without al examination, without the peoples voices, & without allowaunce of the prince, hath bene poasted ouer to a fewe Cardinales, or peraduenture solde to the fattest in purse: where this tooke the original of antiquitie, or when it first sprang vp.

Tertullianus. Therfore to conclude this discourse of antiquitie, if according to Tertul. iudgement that which is most aūcient must be deemed most true: & again whatsoeuer is crept vp of late must be taken for coūterfait: & if Irene combating against the heretiques of his time, bee adiudged to haue don wel in that he appealed to the most aūciēt churches, as the w̄ drawing neerest vnto christ were beleued to erre lest: finally if we ought to holde that for autentick w̄ was established by the authority of the Nicene coūcel, Let the

aun-

ancient determinatiõ stand: if likewise we following their exãple, be willing to returne to that purest paterne of the most ancient Church, which you haue forsaken, & wil cal backe our selues, & al our actions to the direction therof, wil any mã accompt this in vs to be a departure from the Church, or an accesse rather to the primitiue Church?

But much matter is vsually obiected heere, touching the visible church, wherin for as much as both good and bad be conuersaunt, they say that the good ought to be receaued, and the ill neuertheless not to be reiected for the churches sake, wherin they abide. We deny not that in ỹ visible church be alway residẽt both good & euil, so also as we do embrace the good, we do not cast out the euil rashly for the churches sake. And yet foloweth no good cõsequent herevpon, that they vs do shunne the cõpany of the wicked in the church, do therfore reiect the church it self. For although in the church, the wicked are mixed togither vs the good, yet be not these euil persõs the church of christ. It behoueth therfore to make euidẽt now, which be those good ones, & which be those wicked ones, of whome wee speke: & here now an estimat must be made not in respect of their conuersation, but in respect of their religion: that so as on the one side we may deeme thẽ properly good, vs teach purely & sincerely Iesus Christ & the sacramẽts: so on the other side we cal thẽ euil, which defile the sinceritie of Christian faith, depraue his sacramentes, & vnder colour of the church do persecute the true churche of Christ.

Such to haue bene in al Churches, and in al ages of the Churche, euen from the first age of the Patriarches, Prophetes, and Apostles alwaies vntil this present is more then manifest, which hauing no sparke of true religion, but a false vyser of counterfaicte holynes, haue abused the name and title of pietie chiefly to ouerthrow true pietie. Of this number were Ismael and Esau in the tyme of Isaac and Iacob: in the tyme of Ioseph his owne naturall brethren, who lyke treacherous traytoures

conspired the murthering of their innocēt brother: Those also that ioyned in confederacy against Moyses, with Dathan and Abyron, and many other times: likewyse they that ioyned traiterously in armes against Dauid their liege Lorde and king. Such were the false prophets that withstood Elias, Michea, Esaias, and the true prophets of God: such were they who when Ieremy did prophecy, exclamed against him, The tēple of the Lord, The temple of the Lord, when as in deede their speech was nought else but very lyes, like as the scribes & pharisees vpbraided Christ himself that they were the generation of Abraham, when as in very deed they were the broode of the deuil. Neither wanted such like busibodies in the Apostles tyme, whome S. Paul worthely reproouing spared not to cal false Apostles, false brethren, dogs, euil workmen, enemies of Christes crosse. The Angel in the Apocalipse speaketh of thē on this wise, they would be accompted Iewes, but in very deede they be the synagogue of Sathan. To conclude, with what sort of people hath not only Christes churche but al commō weales also bene pestered more at any time, then with such kinde of naughtipackes, which when either can not, or wil not walke the right way to true renowme, do forthwith not only seeke pillage of the people, but procure also the hasard of their soules health counterfait hypocrites gloasing & flattering the vulgar sort of people, & entraping the simple. The like crafty colour vsed the sect of Mahomet, who bicause would not seeme to be Agarenes, copned thē selues the name of Saracenes, as though they were generation of Sara, & so deceaued the people. And the beast mentioned in the Apocalips beeing nothing lesse then a Lambe, did wonderfully bewitche men vnder the counterfaict face and hornes of a lambe.

Apocal. 2.

Apoca. 13.

But here again happly wil some friend of the Romish Churche take me vp for stumbling, saying: what a matter

ter is this: do ye on this wise compare so sacred a Sea to the Agarenes and Saracenes, seeing that these do carry no shewe, or any resemblance at all of the visible churche? neither ought to be named by the name of Christiās? On the other side though the Patriarke of Rome be not allowed amongst you as head of the church, yet can he not be denied to bee a member of the visible churche, and to haue a place amōgst the Christian congregation. For as much then as this bishop hath his place of a Christian in the Christian church, for this cause surely it doth not beseeme Christians to sequester themselues from Christians. What needeth longer answere hereto then at one worde to answere with Cicero, Why should I hearken to speeches, when I see deedes? Certes if he bee a Christian bishop as he requireth to be accompted, his offence is so much the more haynous in this, that vnder the visor of a Christian, he executeth such outrage so furiously and so sauadgly breathing out slaughter & vtter destruction of Christians, as that no man may doute, but that this Abadon hath murthered, burnt, and oppressed greater heapes of Christian carcalles, then any one of all the heathenish sauadge, which proclayme themselues to bee open enemies of Christianitie. Yea by so much the more is he to be detested then the Saracenes, by how much lesse an open enemy hurteth in respect of the priuie lurking and domesticall Scorpion: whereof the one may somewhat be preuented by foresight, but this other doth murther at vnawares before any notice or warning giuen. Moreouer to admitte also to be true, that this same prelate hath the place of greatest preeminence not onely amongest the Christians, but also in the very bosome of the visible churche, howe farre forth I pray you, will this anaple, for as much as Antichrist him selfe must plante his seate in the chiefest temple of God, garded with so great a guarrison of humble attendauntes, the multitude

Cicero in his Tusculanes the 3. booke.

whereof

whereof is described vnto vs by the prophetical scripture in these wordes: And hee made all, bothe small and great, ryche and poore, free and bonde, to receiue a marke in their right hande, or their foreheades: And that no man might buye or sell, but hee that had the marke of the name of the beast, or the number of his name. &c. Nowe therefore if a man doe shunne and flee from this poyson and venimous contagion, though it be enshrined neuer so gloriously in the visible churche: it followeth not therefore hereupon necessarily, that the same doth vtterly renounce the visible church of Christe. No more is this true likewyse, though the Pope with his shauelings and Cardinals be some part and portion of a visible church, that therefore the state of the vniuersall churche consisteth wholy in them.

Apoc. 13.

Though the Pope with his crew be part of the church, yet be they not the vniuersall church.

But they proceede neuertheless too their suttle sophismes. What, say they, doth not the vniuersal church of Christe embrace the faith of Rome euery where? Go to, and what then I praye you? Ergo he that secludeth himselfe from the faith of Rome, can not choose but renounce the vniuersall church of Christe. What answere shall I frame better too this suttle sophisme, but too deny both partes thereof, both the assumption and conclusion? For the church did neither heretofore alwayes confesse the Romish faith that is now to be vniuersall: neither doth the vniuersall churche of the whole worlde confesse the same at this present: as the which groundeth her anker holde vpon the Apostolike faith, and not vpon the Romishe faith. Neither we, though we do not allowe, but abrogate vtterly all & singuler the assertions of the Romish religion being now in vse, haue therefore renounced the vniuersal church. Ouer & besides, to yelde thus much also, ỳ a great part of the vnlettered multitude do at this present receiue the Romish ragges: yet behoueth vs to haue consideration not of that which the common people

The Popes argumentes deducted from the vniuersalitie.

do af-

do affectionate, but what may be iustifiable by the touchstone of truth. So neither must we regarde what the Romish faith is at this present, rather we must be wel aduised what the first faith thereof was, and what it ought to be now also. That person surely which withdraweth him selfe from erroneous doctrine, chopt into the churche through the ignorance and treacherie of some teachers, doth not fall away from the church, but rather doth seeke to salue the soares of the church. If the Pope of Rome & such as professe them selues to be pillers of the Romishe churche, will make proofe vntoo vs that their Romishe church swarueth nothing from the Apostolike churche, & that their faith withal is not defiled with many filthy & vnsauery dregges & errors: then let them condemne vs of Apostasy for our departure from them. But if they be not able to do so: yea if they thē selues haue not by much more probable arguments (renouncing the doctrine of the Apostles & the discipline of the best approued church) transfourmed them selues into a certein newfangled doctrine, let the indifferēt reader iudge hereof, whether they, or we deserue most iustly to be condemned of Apostasie.

But you were sometime militant in the same churche where we be now (will they say,) from whence you are nowe fallen awaye and departed from vs. It is true in deede. So did your predecessours agree once well and godly with Christ, with his Apostles, & with the ancient and godly fathers: why haue you abandoned them, and changed your tippettes then? If you may thinke it lawfull for you to raunge at randon out of the true track of religion, wherein you did treade sometime aright, and to suffer your selues to be carried away through rockes and cragges, why may it not be as lawfull for vs to call our selues back into the true way of saluatiō after so many our wādrings & maskings, renoūcing al bypathes of errors? Now therfore bethink your selues wel, whether it stād wh

The Papistes obiection.

more

more reason for vs that we should retourne into the right way, or raunge at randon still with you? Wee do assure our selues that it is not lawefull for vs to doe any other thing, nor treade any other path then wee doe now by any meanes, for as much as the authoritie of the scripture & the truth of Christes Gospell doth binde vs hereto, with a necessitie vnauoidable. We were once of the same minde that you bee (I confesse it) stragglers I meane together in the selfe same couples of errours. What thē? If bicause we wandred in errours being yong men, shall we not therefore bee refourmed beeing growen to more iudgemēt? But so was Moses conuersant once in the familie of Pharao, Abrahā in Chaldea, Loth amongst the Sodomites, The children of Israel in Egipt, Daniel & the Prophets in Babylon, Christ amongst the Iewes: Paul with the Pharisees, Peter amongest fishermen, Augustine a Manychean. All maner of departures therefore, neither the departures of all persones, ne yet from all societie of companies, ought to bee accompted blameworthy. Although wee forsake to be ioyned in the felloweship of some that are named Christians now, yet are we not therefore fallen from the visible church. But for as much as in the visible church be two sortes of men, the one part of thē which occupie the functiō of teachers & preachers: the other of them which with the vnlettered multitude be hearers and learners: We therefore do reproue certen assertions & opiniōs in some false teachers, from whom we sequester our selues of very necessitie: yet in such wise as we depart not at al frō the visible church, in the which we haue our being and resiancie as well as they: yea we be many times conuersant as Christians, euen with our very aduersaries within one citie, & many times also vnder one roofe. And although we dissent frō the errors of certen particular persons, yet doe we not otherwise but wish & will the best that may be to the persons

Two sortes of men in the visible Church.

ſons them ſelues: and recompt our ſelues rather forſaken of them, then them forſaken of vs: and are enforced to depart from them rather by violẽce, & plaine thruſting out, then of any our voluntary willingneſſe: ſo that to ſet down the matter in plaine termes, it may be ſaide more properly that we do diſagree and diſſent from them, rather then depart from them.

A diſagreement not a departure betwirt the Protestantes and the Papiſtes.

In which diſagreement notwithſtanding, we do not ſo altogether rende in pieces all the articles of their popes and deuines, nor ſo altogether condemne them, as though nothing were ſound amongſt them: neither do we contend with al that church ſo, as though there remained no ſhape of a viſible church in all that citie of Rome: for they haue baptiſme there, wherein they make a profeſſion of the name of the Father, the Sonne, & the holy Ghoſt: They haue alſo the law of God & the Goſpel: yea they reteine the worſhipping of Chriſt, & profeſſe the ſame articles of the Crede that we doe. They retaine alſo after a certen ſort the ſacraments, though they abuſe them after a filthy maner. All which do carry ſome piety ſhewe of Chriſtianitie amongſt men: not much vnlike as the olde Iewes in times paſt whileſt Chriſt liued, were in poſſeſſion of the holy citie, wherin the moſt holy name of God was magnified: in the which they obſerued the worſhip of God together with the lawes & ordinances after a certen outward reſemblance: wherein alſo thoſe that ſate in Moyſes chaire taught many things peraduenture not altogether amiſſe. Whenas neuertheleſſe vnder this cõterfaite viſor of religion lurked moſt abhominable hypocriſie, & treacherous treaſon againſt God him ſelfe. Of whome ſpake God him ſelfe by the mouth of his Prophet, You be not my people. Semblably if either the Romiſhe church or any other church whatſoeuer do obſerue orderly and teache ſincerely & truely: therein doe we not deny to partake with them. But bicauſe the churche of Rome

Oſee. 1.

treading

treading the track of the olde Synagogue hath yelded to be lead awaye blyndefolded into strange vnknowen bypathes of doctrine, into most horrible contagion of errors detestable absurdities, idolatrous worshippings, blasphemies, impieties, sectes and heresies, from the platfourme of most true and infallible doctrine, from the pure and sincere worshipping of God, and the vndouted squarier of Christian religion, from the principles of their owne profession, from the practise & meaning of the Apostles, from the examples and steppes of their predecessours: and haue chalenged vnto it selfe chief, only, and most absolute soueraintie ouer all other churches of Christe fully fraught with crueltie bloodsheadings & pillages: herein if we do farre awaye seuer our selues from their societie, who can be so senselesse or endewed with no conscience at all, who seeing so many and so iust causes of departure, wil not thinke that wee haue rather departed away too late, then without good occasion: namely sithence we are not whirled thereto of any giddy lightnesse as it were with a puffe of winde, but enforced of very conscience: not of any desire of nouelty, but of meere necessitie, & not so much of any our voluntary affection, as warranted to departe from amongst them by special commaundement of Gods owne mouth?

The errours & filthines of the Popes doctryne.

But some one wil make a question heere, & demaunde what kind of filthines, what cõtagious errors do remain in the popes doctrine? Surely if the matter of it self were such, as that it were altogither in couert, and not openly manifest in the eyes of al men: I wold think that I ought to bestow some large discourse for the better demonstration therof. Yet somwhat to relieue the ignoraunce of the vnlettered, let vs (if we may) apply somewhat in that behalf. For I do see very many, that being bewitched with a certain blind admiratiõ of the popes popeholy religiõ, are caried away captiue into his errours, for none other

cause,

cauſe, but for that they wil not looke into the truth, when they may ſee it. Therefore remouing away thoſe diſguiſings & viſours, let vs pry̆e ſomewhat narrowely into the things them ſelues, and let vs throughly beholde this whole Romiſh Troiane horſe, not what it emporteth outwardly, but what it crowdeth couertly, and ſhrowdeth in the very cloſets thereof. I am not ignorant, that the name of the churche is a very plauſible name, that the names of Chriſte, Peter and Paule be honorable: that the remembraunce of ancient antiquitie is wonderfully well liked of: that the authoritie of the fathers is much eſteemed: that the vnitie Apoſtolique, and catholique conſent is of great valoure: and that the keyes of the churche be of no ſmall authoritie in deede, if they bee true keyes, but if they be not true nothing is more forcible to deceiue. Therefore may not the Romiſh churche thinke it enough to vouche bare and fruitleſſe titles: it muſt iuſtifie it ſelfe with ſubſtantiall matter I make no reckoning at all of their outward portely & ambitious challenge. This one thing do I ſeeke and craue to know, what the truth it ſelfe doth make iuſtifiable in deede. But in ſeeking, what do I finde? to conclude all in one word: euen all thinges tourned topſy turuie: vnder a lambes ſkynne ſhrowded rauening wolues: vnder the attire of the ſpouſe crept in the ſtrompet of Babylon: vnder poore beggerly weedes of Chriſtian name, conquerours, warriours, vypers, monſters, tyrantes, ſcorpions, enemies of Chriſtes blood. To be briefe nothing leſſe, then they reſemble outwardly: and expreſſing them ſelues in all their actions to nothing more neare then to the very (I had almoſt ſayde) Iewes them ſelues: In this that I name them Iewes, let my woordes be condemned for vayne and vtterly voyde of all credit, if the matter it ſelfe doe not approue this to bee true by moſt euident demonſtration and proofe.

First

A comparison betwixt the Jewes and the Romish catholikes.

First like as the Jewes put the sonne of God to death long agoe, pretending the name of God: Euen so these vnder the name of Christe, doe hale and drawe without measure, without cause, without mercy, the members of Christe and the sonnes of the Churche in most horrible wyse, with execrable crueltie and wolvishe sauadgenes, to slaughter, to fagot and fier, and to all maner of vnspeakeable tortures. As the olde Jewes leauing the spirite, did embrace only the letter, which killeth: & couerted all their expositions and interpretations to that vtter letter: What doe our Romanistes at this present els, then drige, plodde vpon, and exact all things to the onely outward letter of the mysticall scripture as to the onely infallible rule of religion: They regarde onely the outward speeches of the Gospell, but make no reckoning nor any estimat at all of the Lordes meaning hidden vnder the veyle of wordes, vnder figures and parables: nor what the heauenly wisdome doth deliuer vnder them, nor whereunto the holy Ghost doth direct vs thereby. They gnawe vpon the outward huske and fleshly exposition of the scripture: but aspire not too the spirituall sense, neither pearce into the marowe & sinowes of the scripture. It is a wonder to see howe nimble and suttle witted, how earnest & whot they be in colde and naked parings and trifles, & rotten elementes of this world: but in the things which auaile most and be most profitable, they be more blinde then beetels, and skarce luke warme therein.

The persecution of Christians, by the pope and his papists

Amongest the Jewes all thinges were handeled with outwarde ceremonies and outwarde traditions. Such was the state of that tyme. But if a man will nowe examine the shape of Papisticall doctrine accordingly and compare it to that plattefourme: What shall he approue the Papistes to bee els then very naturall Jewes? sauing that the Jewes were exercised in the ceremonies prescribed vnto them by Gods speciall commandement

The ceremonies of the Jewes and the Papistes compared together.

maundement: But our Romanists hauing no such warrant from God, nay rather being by expresse testimonies of scriptures commanded to raise themselues from these corporall exercises, vnto the consideration of more high and heauenly matters, yet contrarie to the expresse direction of the Apostolike doctrine, they cleaue so amazedly to dumbe ceremonies, that all things almost seeme to be transformed by them into colde ceremonies; so that on this behalfe the state of the Iewes may seeme much more tollerable, then the state of Christians. It was counted a great fault amongst the Iewes in the olde time, and that also sharply rebuked not without cause, for that being so immoderately affected to their ceremonies, and traditions, they regarded not the commaundements of God, and esteemed more of mens traditions, than of Gods commandemẽts. Make a comparison now betwixt these holy Prelates of the Romish Court, with those Iewes: & what shall ye finde in thẽ, that doth not onely resemble Iewishnesse in that kinde of superstition, but also farre & wonderfully exceede it? For plaine demonstration whereof, consider the streight iniunctions for breach of their decrees, the mercilesse proceedings of their cruel iudgements, the vntractable difficultie to obteine pardon for them that do transgresse the Popes lawes, that breake their vowes, & offend in the decrees and traditions of men, rather then for such as doe notoriously trespasse in the commaundements of God.

The superstition of the Romanists in defending their traditions is more than Iewish.

What should I speake of that, wherein this glorious court of Rome doth so altogither agree with the Iewes, ỳ ye shalbe scarcely able to discerne, whether the Papistes be verie Iewes, or the Iewes verie Papists. For euen as the Iewes did either heretofore long sithence, or euen at this present nowe, expect the comming of their Messiah, which being furnished with worldly power, as a most valiant conqueror garded with inuincible mighty garrisons

As the Iewes do looke for a worldly Messias: so the Papists doe expect a worldly vicar.

of Scotteſt ſouldiours ſhould with warlike puiſſaunce, and dint of mightie ſworde, by moſt notable conqueſt eſtabliſh for himſelfe an Imperial throne here on earth: yea ſuch an Empire, as ſhould with inuincible and triumphant earthly pompe, kingly royaltie, riches, dominion, glorie, and renowne of meteſtie Imperiall, enforce to be ſubiect vnto it, all other Kings and Monarches of the world: what do our holy Fathers of Rome (I beſeech you) elſe, then in like fantaſticall drowſineſſe wherewith the Iewes doe dreame of their fantaſtical Meſsiah, forge vnto themſelues a glorious worldly Vicar of Meſsiah, whom they bedecke with golde, beautifie with pearle and precious ſtones, crowne with a triple diademe, daunce on ſtately and princely Palfray, or rather ſupport and carie abrode on mens ſhoulders, blaze out with more than kingly and Imperial titles, endow with yearely reuenewes, tributarie prouinces, troupes of attendants, higheſt chaire of mateſtical ſtate, finally the verie fulneſſe of moſt abſolute power, and what not?

Like Pope, like Church.

Moreouer as they haue proclaimed this their Vicar of Meſsiah, the chiefe heade, Prince and Monarche of the vniuerſal church: after the ſame ſhape do they faſhion vnto the ſame their Biſhop, a like biſhoply church, which leaſt ſhould not be in al poynts correſpondent to her owne head, muſt bee ſuch, as may glitter and ſhine in outwarde pompe, magnificence, and welliking of the whole world: which being garniſhed with earthly riches & power, made mightie and forcible with lawes, may make both Prince and people ſtoupe at her countenance. And for this cauſe to make the ſtate of this their Churche more defenſible, the graue fathers haue decreed by a verie profound Prouiſo, that Cardinals, Patriarches, and the other eſtates & Ordres eccleſiaſtical ſhould be aduanced in higheſt honor, and dignitie, ſhould glitter in golde and purple, ſhould abound in wealth, poſſeſſions and pleaſures: ſhould flouriſh

in

in most gorgeous pompe and power, princely palaces, and courtes that by this meanes they might beautifie the maiestie of their glorious mother, holy Church, and make her to shine and seeme glorious in the eyes of the worlde. This is that glorious Citie of God, forsooth, which is builded vpon the holy hilles, in the which appeareth neither winckle nor blemish: in the which may neuer so litle a tytle of errour possibly be found: which being famous & rayled aloft as a citie builded vpon an high hill, may bee seene of al people a farre of, and ought to bee credited of all the Nations of the earth. And bicause this shape of a Church can not be seene any where at this present, but amongst that people and nation onely, ouer whom the Bishop of Rome must be acknowledged for chief head: hereof must it follow of necessitie, That there is no true and glorious Church of Christ, except this onely Romish Church, and that al other Churches besides, be forreiners, infamous, and no Churches at al: as the which being not able to deriue any certentie of their discent and antiquity, ought not in any respect beare the name of Christian Churches: but must be accounted rather for dennes, and conuenticles of heretiques.

The very patterne & ymage of the Romish Church.

And thus much nowe by the way touching the Church: the treatie whereof, God willing, shall bee sette forth with larger discourse in other bokes hereafter. This lesson in the meane space will not bee amisse to bee foretolde: That if it bee true that Christ himselfe did plainly pronounce, that his kingdome was not of this worlde: and this also as true, which hee doth else where affirme, that the things which doe seeme mightie and glorious to the iudgement of men, are accounted for vile drosse, and abhomination in the sight of God: finally if the estate of the most holy Apostles and Martyrs of Christ, was alwayes such, as it became rather odious to the worlde, then accepted, or of any estimation, & that such as

applied neereſt to Chriſt were alwayes deſpiſed moſt: and that the Diſciple cannot bee greater than his maiſter: certes it can not poſſibly bee, that this Churche of the Pope, ſo mightie, and glorious in the worlde, ſo renowmed and famous in worldly pompe, and exceſſe, ſo magnified and fawned vpon with the wel likings and allyances of Princes, ſhould haue any affinitie or alliance at all with Chriſt, the onely head of the Church, or any fellowſhip with the Apoſtles.

The Papiſts do play the Iewes, in eſtabliſhing the doctrine of rightuouſneſſe by workes.

I come nowe to other partes of the Romiſh doctrine, in the which the Papiſts do ſeeme no leſſe Iewiſh, then in the ſhaping and faſhioning of their Church, as I ſayd before. For if the doctrine of Paule bee moſt true, where diſcourſing of the reiection of the Iewes that ſought their iuſtification by the lawe, he rendered a reaſon, wherefore they could not attaine thereto: By cauſe (ſayth he) they ſought to become righteous not by faith, but by workes. Let vs ſee I pray you, what elſe doth the Romiſh religion proclaime at this day, then that wee ought to make our way paſſable to heauē, by induſtrious workes, & precepts of good life, repoſing the whole ſhooteanker of aſſured affiance, & truſt in the ſame: not by cauſe we beleue on him that doth iuſtifie the ſinner, but in doing workes of this life which do exclude all impietie. How ſhall we ſay that the great Clearkes and Doctours which teach this, & ſuch like doctrine, do differ from naturall Iewiſhneſſe? If the Iewes ſeeking to be iuſtified by woorkes, were for this only cauſe cleane cut of from true rightuouſneſſe, according to the teſtimonie of Paule: what hope may they conceyue at the length to attaine true rightuouſneſſe, which thruſting faith into a corner, do raiſe vppe the whole building of their iuſtification vpon that tickle and ſandie foundation of workes?

Rom. 9. 10.

How fayth is eſteemed with the Papiſtes.

But thou wilt ſay, theſe men doe not ſo altogether abrogate fayth, but that they couple her together with

workes,

woꝛkes, by a neꝛessarie and an inseparable coniunction. I do know indeede that faith is peraduenture in some estimation amongst them: yet such an estimation this is, as that they will in no wise yeeld vnto her, her true dignitie and due place of estate. Foꝛ whereas no one thing is resiant in vs, noꝛ giuẽ vnto vs miserable wretches frõ aboue, that may make vs acceptable vnto God, may obteine his fauour, may cure our diseases, may deliuer from the fetters and chaines of sinne, may turne away wrath and vengeance, may ouercome the woꝛlde, may crush in peeces the hoꝛrible tyrannie of death and the deuill, may stande boldely and vnuanquishable in the face of hell gates, finally which may ouerspreade vs poore foꝛlorne caitiues, drowned in the doung and durt of the earth, with the gladsome sunneshine of heauenly life, and vnspeakeable gloꝛie of immoꝛtalitie besides this onely inestimable Iewel, namely faith in Chꝛist, in the which all our hope and riches togither with all the promises of God are fast locked by as it were in a certaine Arke of couenant: when as also the selfe same faith, linked and vnited togither with other vertues, doth not onely farre surmount all those vertues in her singular excellencie and power, but also of her owne force onely and alone satisfie and accomplish all the partes of our redemption, yea and so accomplishe the same, as that where she leadeth alwaies whole troups of most excellent vertues with her, needeth not neuertheless any their helpe at all towards the procuring of Gods fauour: I beseech you foꝛ the loue you beare to Chꝛist: what peruerse peeuishnesse and I know not whether moꝛe malicious oꝛ shameleſſe impudencie of men is this (I say of the false doctoꝛs of Rome) which being addicted to the Romish ragges, seeme by a certaine destinie as it were borne of purpose foꝛ the vtter ouerthꝛowe of Chꝛistes Church) so to embase this same faith in Chꝛist, euen vnder all other vertues as a very naked, bare & fruitelesse thing of

Only faith without woꝛks doth accomplish the whole woꝛke of our iustification

Oſor. againſt Haddon. pag. 94.

it ſelfe, as that they ſcarcely can finde in their heartes to graunt her any commendation in heauen, or any place of acceptance in earth: For what elſe doe theſe wordes of theirs import, wherewith they tearme this faith onely, onely raſhneſſe, yea and no faith at al, but impudencie, temeritie, and arrogancie: Where they affirme the Goſpel, whereof we make mention to be ſeditious, full of fraude, and deceyte. Moreouer, where in all their bookes and writings they doe ſo vtterly ſuppreſſe this faith of Chriſt, as that they dare preſume to ſay that there is no paſſable way to heauen, but that which is purchaſed with holy workes, and moſt excellent integritie of life: I will couple herewith, though not out of the foreſayd Authour, but out of the publike inſtrument and decree of the late Tridentine Councell. In which Councell whereas thoſe gay iolly gallants did moſt filthily erre in many thinges, yet played they not the Philoſophers in any one decree more perilouſly, then where they vttered their Stoicall opinion, in the doctrine of Iuſtification by Chriſt. Which being proclaymed vnto vs, throughout the whole tenour of the Scriptures to bee freely giuen without all mediation of any other thing, beſides the onely promiſe of God through faith in Jeſus Chriſt our Lorde: contrariwiſe thoſe gracious fathers doſo iumble and wrappe vp this grace of God full of ſauing health, and freely offered, wholy repleniſhed with moſt comfortable conſolation and ſafety, in one hotchpot mingled as it were with their beggerly byhang decrees, as that they ſhame not to venie,

"That the Goſpel is the only and abſolute promiſe of eter-
"ternal life without any condition of obſeruing the law and
"the cõmaundements of God: and again that our iuſtifica-
"tion doth conſiſt not of the free fauour of the Lord, not of
"gracious imputation, not of onely remiſſion of ſinnes: but
Tridentin. Conc. Seſſ. 6. cap. 7. of holineſſe, and of renuing the inward man, through vo-
luntarie acceptaunce of grace (for ſo they ſpeake) and of

Oſor. in his Epiſtle to the Queene of England. pag. 27. 32.

ſpiritua-

spiritual giftes, whereby we are not only reputed, but also are called, and be truly righteous in deede: euery man receyuing of himselfe his owne righteousnesse not by any other meane: ne yet that righteousnesse properly, which is of Christ Iesus, but which is proper and peculiar to euerie particular person himselfe: By meanes wherof it commeth to passe, that faith, vnlesse she be accompanied with hope (as they say) and charitie, doth not vnite any person vnto Christ perfectly, nor is able to make any man to bee a liuely member of his bodie.

Neither are those other fables any whit more sauorie which those graue Tridentine Byshops haue dreamed of workes and eternall life. For although faith (as wee confesse) be for many great and vrgent causes with charitie by a certain necessarie and vnseparable coupling together of most absolute societie: for what is more agreeable to conuenience of reason, then that these which be endued with a through feeling of their reuiuing in Christ vnto euerlasting life, & of their free admission into heauen, should after so many & so manifold benefites receiued, not shew themselues vnthankful nor disobedient: should not welter in fleshly appetites: should not be caried away with the tickling delights of this world: should not be drowned in careles securitie, nor slumber in slouth: but so fashion and frame themselues, as men enflamed with a voluntary serious & earnest cheerfulnes of mind, should not slacke any point of most industrious endeuor to serue the Lord faithfully: should commit no action whatsoeuer to the preiudice and hurt of his neighbor. Admit, I say, that we graunt all these to bee, as they bee in verie deede most true, and withall confesse such an vnauoydable and necessarie coniunction betwixt them, that faith neyther possibly can nor ought in any wise be sequestred from godly conuersation of life: what then? Shal we therfore yeeld ouer to good workes this most soueraign benefit of euerlasting life, which

how faith doth beget good workes.

Faith as oportunitie is offred can neuer cease from doing good, working alwayes through loue.

the heauenly Maiestie hath vouchsaked to be free, by the onely free mercie of God, as the proper and peculiar office of fayth? and annihilate & make frustrate the grace of God? So that mans obedience shall be an ellopell to Gods mercie: so that the lawe shall foreclose the Gospel, and merit be an hinderāce, & preiudice to grace? But where did these famous Clearkes learne this Logike so to tumble and choppe the verie things themselues which differ so farre asunder in their endes and effectes, and to make such a confused mingle mangle of them in one lumpe as it were without al order, without any respect of choise, as the Cooke stirreth his porrage about?

Fayth in iustification is onely and alone, but in worcking is not alone.

What? bicause fayth doth alwayes associate her self and is delighted with the sweete and ioyful felowship of most excellent vertues, & worcketh alwayes through loue, shall shee therefore not be alone in iustifying, bycause she is fruitfull and industrious in woorking? or shall shee therefore not onely, and alone iustifie vs in heauen, without woorkes, bicause shee is full of woorkes on earth? Or when shee doeth iustifie vs in heauen before God? shall this our iustification bee therefore sayde to bee ascribed to anie our charitie? or vnto Iesus Christ? in respect of any reward? or of the only gift of God? for any our merit or deseruing of woorkes? or of the free promise of god? If God doe accomplish the whole action of our iustification for his promise sake, with what scriptures at the length will these Romish Rabbines vnderprop that their ruynous relike, shrined in their notable Councel of Trent for a matter vnreprouable, whereby they giue the worlde to vnderstande; That eternall life is to be proclaymed to them that be good woorkers? Again where they giue out, that by the promise of God eternall life shall bee rendered to good woorkes as an vndoubted reward. But where did God euer make anie such promise, that the heauenly inheritaunce shoulde be giuen vpon any such condition

Tridentin. Conc. Sess. 6. cap. 16.

as

as a reward vnto them, which shall offer themselues vnto the dreadfull Assise of the high Iudge with a white stoale (as they tearme it) of vndefiled renouation? For such is the doctrine of these graue Fathers, which kind of doctrine if wee too bee admitted for infallible, I beseeche you what neede is there of Christe, or his Gospell, sithens men may so easily climbe vp into the kingdome of heauen by woorkes, as it were by a paire of stayres: yea to what purpose then serueth that, which Saint Paule doth so earnestly and so often plod vpon, That life euerlasting is the gyft of God, not of any worke, least any man should boast himselfe?

The infallible doctrine of the Tridentine Councell. Sess. 6. Cap. 7

Ephesians 2.

Our Lorde and Sauiour Christe vndoubtedly did instruct vs in his Gospell farre other wise then these Lordly Fathers, as the which hath directed the onely way to heauen, not to passe thither by woorkes, but by faith: He that beleeueth in me (sayth he) hath life euerlasting. Against setting downe a spetiall marke, promiseth That he that seeth the Sonne, and beleeueth on him, shall haue life euerlasting. And redoubling the same promise elsewhere, He that beleeueth in mee shall not die for euer. And why rather did he not vse these speaches with these gay woorkemaisters? To wit, that they which did leade heere in this worlde an holy and vpright life ful of good woorkes, shoulde thereby purchase heauen.

Iohn. 6.

Iohn. 11.

Euerlasting life promised to the beleeuers.

What then? because all thinges bee ascribed vnto faith, passing ouer all mention of woorkes: shal we therfore condemne this doctrine as an vtter aduersary too woorks, making no estimate of holy and vertuous liuing? God forbid. But these Romanists ouermuch sweating and moyling in their Summularies, Sententionaries, Decretaries, Thomists, and resolutions, and I had almoste saide altogeather blinded in their Philosophicall quiddities doe not conceiue aright of the heauenly pur-

pose

pose and meaning of Christe, neither do they sufficiently enter into due consideration of the purpose, force, and inwarde kernell of the Euangelicall Philosophie: neyther do discerne the difference betwixt the Lawe and the Gospell, as they ought to doe. For whereas the whole force of the lawe consisteth in prescribing certaine rules, whereby this transitorie life may be directed in halynes & integritie: whereby may be knowne what is to be ensued, and what to be eschewed: by what meanes Gods wrath kindled against vs may bee pacified: and howe his punishmentes and corrections may be mitigated, and in what wise other inconuenientes and calamities of this life may eyther be turned quite away, or otherwise qualified by petition: And where as on the other side that other trumpe of Euangelicall Embassy soundeth a farre higher and more shrill note, nothing so meanely exercised of it selfe about those present thinges whiche concerne this present life, (though otherwise it doe ministre many holsome restoratiues for the good preseruation thereof) but proclaimeth a far more happy league, and hostage of a better & euerlasting felicitie: against infinite and the neuer ceasling vexations, and calamities, not of this worlde only, but which presse downe and oppresse the whole frame of the vniuersall creation: it rayseth vpp and geueth vndaunted courage against the vnauoydable assaultes of death and the Diuell, it displayeth alsoremedie & a ready cõquest therof: Yea it properly layth down and discouereth the passable way, which doth bring vs home againe vnto God: and the meanes also whereby we may vntwyne our soules out of the entangled Labe-rinth of sinnes and conuey vs too the heauenly glory that neuer shal haue end.

The difference betwixt the lawe and the Gospel

The vse and duetie of the lawe.

Wherein the vse of the lawe consisteth properly.

The Euangelicall faith.

And because to attaine too this so vnspeakeable surpassing excellencie of immortall felicitie, may no possible

ble passage be founde elſe but through the bowels and blood of Gods owne ſonne, and our faith in the ſame: heereof commeth it that glauncing ouer the name of woorkes many times, though not altogeather ſuppreſſing the vſe of them, the whole miniſterie of Euangelicall doctrine doeth exerciſe it ſelfe chiefly, aboute thoſe thinges which may beſt certifie diſtreſſed conſciences of the merites of Chriſte, not of any our deſeruinges, of the ſupercelestiall bountie of Gods mercy, and of the inuanquiſhable * force of faith. Not becauſe the good woorks of the godly are meane whiles nothing auaileable, beyng perfourmed according to Gods lawe: for they profite very muche, not them only to whom they bee imparted, but be acceptable alſo vnto God. By meanes whereof they procure great commendation not only in the ſight of men, but be many times bountifully rewarded of God, yea euen to great benefite and gayne of the authors therof. Let vs therfore graunt vnto the lawe of the Lord her due honour, that it be holy and immaculate conuerting ſoules. Which wee do not embaſe, but eſtabliſhe rather. Let the commendable induſtrie of the godly employed in the exerciſe of Gods commaundements haue her proper dignitie, her glorious and manifold rewardes in this life, which we do not abridge, but encreaſe and aduance more highly.

The preaching of faith.

* 2. Cor 3. Who hath made vs able miniſters of the new Teſtament, not of the letter, but of the ſpirite.

The fruite and prayſe of good woorkes.

Pſalm. 19.

For what one thing can allure Chriſtian heartes to purſue the way of good life more ſeriouſly and cheerefully, then when as being made familiarly acquainted with Gods mercie, they feele and conceiue throughly, firſt and eſpecially their duetie towardes God, next what they owe towards their neighbours for gods ſake? Or what can be more agreeable with conuenience of naturall reaſon, then that each perſon ought ſo to behaue himſelfe towards others, as either by proofe he hath found god affected towards himſelf, or doth truſt in time to come he ſhalbe?

In what reſpect good woorkes be auayleable and what they bring to paſſe.

God

Goe to, let vs imagine this in our minde, that mans lewdnesse is growne so altogeather dissolute, as that it will not bee enclined to any gratefull remembraunce of dutifull requital, nor bee enduced to any couenable thankfulnesse: what? shal we beleeue that the dulnesse of mens natures will be sooner reclaimed with seuere austeritie of disicpline, and feare of the whippe, and that the Lawe shall preuaile further with her sterne lookes, then the sweete and amiable embrasings of the louing Gospell? but be the matter as it will: yea let vs moreouer graunt this also: That to tame the licentiousnesse of sinne is none other way reserued but the very snaffle and mozeroll of correction, what shall wee say when the moste bountiful father of heauen and earth geueth out in speciall charge to powre out plentifully vpon all fleshe indifferently the incomprehensible riches of his free mercy? shall wee speake nothing thereof? And when as the maister of the housholde is of his owne nature so bountifull and liberall (as Ianuensis reporteth) shall his stewarde pinch and be a Niggard?

Ianuensis is his booke called *Catholico*.

Finally to reach yet one step further, and too confesse as the trueth is, that amongst all the chaunces & changes of this life, nothing is more honorable, nothing more excellent then the commendation of vertue: and that they haue perfourmed matter of great valour, which do with rules of good lawes, and preceptes of commendable maners endue the mindes of men, and reduce them from vice to treade the tracke of vertue: and to admit this also, that in all ciuill societie this point of doctrine is of all others most necessarie: yet doe I demaund this one question of these men, what benefite or aduantage all those our trauailes and laboures, bee they neuer so holy, may procure vs at the handes of God in all these naturall corruptions of this life, which cannot possibly be altogether reclaimed with any lawe, nor with any cōmandementes?

You

You wyl say that they will auaile very much, for we yeeld to God dutifull thankfulnesse, and to our neighbour necessary ayde, and thereby many times doe obteine of God honour and estimation not only to our selues, but for the common weale also, and bee many times preserued wonderfully, & rewarded by god, the most assured rewarder of all godly actions according to the most euident testimonie of the Psalmographe saying on this wise: For thy seruant keepeth them, and in keeping of them is great reward. Admit this I say to bee true: Neuertheless for as much as this rewarde it selfe and recompencing of good workes doth not stretch it selfe beyond the limitted boundes of this present life, this is also vndoubted true that when wee haue made a curious collection of all the most famous and most exquisite workes, yea of the best holy ones in the worlde, yet in respect of the principall fountaine and originall cause of iustification all this huge heape of our woorkes and merites doe nothing at al auaile to purchase immortalitie of eternal life with God and his holy Angels, nor to obteine to be raised from the dead, nor to the destroying the force of death, and the Deuill, ne to the cleansing of our sinfull flesh: nor yet to winne that glorious crowne of that endlesse kingdome in the worlde to come: To procure those so many (I say) so meruelous vnmeasurable benefits, so infinitly and incredibly surmounting all capacitie and reach of our nature and hope, our merites and woorkes bee they neuer so holy yeelde not any furtheraunce or benefite at al. *Psal. 19.*

To bring this to passe is the only workmanship of Iesu Christ: This is the only benefite of the sonne of God not due too any our desertes, but a free gift proceeding from his onely meere liberalitie and mercie, and receiued of vs by faith: not as any recompence of workes, but powred forth oftentimes euen into the bosome of the moste vnworthie, which seeme too bee farthest of from all hope: without any regarde had of those, which doe feede theyr owne *From whence ariseth the welspring of eternal life.*

owne fancies most vpon confidence and good opinion of their own wel doing: euen of his own free mercy & bounteous liberalitie. Who as is only holy, who only as hath power of life and death and of al authoritie in heauen and earth, so is he onely & alone able to bestow his graces vpon whom he will being tyed to none, nor holden bound to any law. Nowe therefore sith by his glorious Gospel as by the antentique seale of his euerlasting wil, he hath deliuered vnto vs so manifest and determinate a demonstration of his vnchangeable will, witnessing thereby, That whosoeuer beleeueth in him, shal of his gift enioy euerlasting life and the glory of his kingdome: what may godly ministers doe in discharge of their function more duetifully: but by faithfull proclaiming their commission to put in execution the charge committed vnto them by their Lorde and Maister? What? and wil the Pope of Rome with his councell of Trident require vs to renounce the Gospel of Christ, and to post ouer vpon their pelting warraunt the crowne of glory, to the lawe of workes which Christe hath already warranted too faith? yea, will they haue vs so saucie as to challendge them as a duetie, which Christe assured to all of free gift? or do these holy fathers thinke it to bee reasonable, that we shoulde hearken vnto them, rather then vnto Christe? Christe doeth very plainly and expressly set downe in the Gospell: Thy faith hath made thee whole. And shal we say on the contrary part, Thy workes hath made thee whole? Christ saith, Beleeue only, al things are possible to him that beleeueth. And shal we turning the cart before the horse, yeelding chiefe preheminence to works, promise althings to become possible to them that worke, and not to them that beleeue only? I beseech you what notable peece of worke wrought they towards the curing of their maladies, which were commaunded but to lift vp their eies only and too looke earnestly vpon the brasen Serpent?

Justification is proper to faith only. Mark. 9.

Finally where the holsome doctrine of the gladsome

Gospell

Goſpel ſeemeth to enterlace heere and there many graue and weightie councels to the embracing of moſt abſolute integritie, & to preſcribe many rules to allure to liue wel. If a man would diſcend into the due conſideration of the end & ſcope of the Euangelicall exhortatiõs, he ſhal find nothing ẏ doth more nearely reſemble the meaning & purpoſe of Chriſt our Sauior, that doth approch more neerely to the direct end of al his ſpeaches, actions, & myracles then this one thing chiefly aboue al other: namely, to draw all men to faith & the knowledge of Chriſt, as who did very wel know that all our ſafetie & righteouſneſſe doth depende wholy vpon this only faith in him. Paul likewiſe treating vpon nothing elſe almoſt throughout al his Epiſtles: how learnedly, how induſtriouſly doth he vrge al his force of ſkil to acquaine vs throughly with this doctrine, that the whole ſubſtance of our ſaluation, & ſtrongeſt piller of our righteouſnes was groũded not vpon the ſandes of ẏ law, not propt vp wthe ſlimie morter of works, not raiſed vp wh any our ſweating or moyling, but prompſed by the free mercy of god accompliſhed by the only workmãſhip of Chriſt, geuen & receiued through our only faith and beliefe in him: and yet not excluding meane whiles the works of the law ſo, as they might not be alwaies attendaunt vppon the man that is iuſtified, as fruites and effects of faith: but that they ſhuld in no wiſe be taken for the original cauſe of iuſtification: and againe neither making this cauſe of iuſtificatiõ to depẽd ſo wholy vpõ faith, as that we might therfore ſlacke any part of our dutie in doing good al the reſt of our life. But to the end we ſhuld not be carried away with vaine confidence of works, nor grounde our righteouſneſſe, which wee receiue only at Chriſtes handes, elſe where in the only faith in Jeſus Chriſte. And for this cauſe Of faith (ſaith S. Paule) that the promiſe might be made ſure by grace which otherwyſe woulde bee alwaies whirled aboute in vnſtable vncertaintie, if it reſted wholy vppon perfection

Good workes do not procure a man to be iuſtified but bee fruites and effectes of him that is iuſtified already. *Auguſt. de gratia noui teſt. Cap. 3.*

Romans 4.

of workes: and by the same meanes woulde it come too passe withal, that the promise should be thrust cleane out of credite. For if we bee adopted into inheritance by the law, then is faith become void, & the promise is of none effect, which the Apostle doth with like phrase of speache vrge againe in his Epistle to Titus, For if inheritaunce come by the law (sayth he) then not of promise nowe. And againe to the Romanes to the same effect: If of grace, then not of workes now: otherwise grace shuld not be grace. And why so I pray you? is it because the law is so manifestly repugnãt against the promise, or that grace is so directly contrary to good workes, as that they cannot come togegether vnder one roofe, but the one wyll stiffle vp the other?

Titus. 3.

Obiection.

The answeres of the Apostle.

Let vs heare the answere of the Apostle God forbid: that any man shal thus think with himselfe, that there is any such mortal enmitie betwixt grace & good workes, as that who so cleaueth to grace must foorthwith become a deadly foe to good workes: or as though who so take holde of the promises of God, the same may in no wise walk in the cõmaũdements of the law. For what can be more familiar together thẽ the grace of god, & the fruits of good workes? Who was stronger in faith then Abrahã, & who more excellent then he in all maner of vertues? Grace and good workes therfore doth not simply differ ech frõ other, but according to the diuersity of the obiect, whereunto they be referred. Wherfore the state of the question must be aduisedly & cõsiderately noted. For the question in this place doth not tend heereunto, whether the person that is alredy inuested in the inheritance of grace, ought to liue well: but how the possessiõ of this inheritance may be wõne, namely, whether it come of free gift, to the vnworthie, or to thẽ that deserue it? by force of the lawe, or by promise? for any respect of workes, or of the speciall and onely benefite of faith without workes.

Howe faith and good woorkes doe agree and disagree ech with other.

Heere

Here loe, the shameleſſe ſacrilege of the Popes iuggling bewrayeth it ſelf, which directly againſt the authoritie of Gods worde, would vnder a very ſlye and ſubtle, but moſt pernicious pretence of magnifying and eſtabliſhing the commaundementes of God, reſtreigne againſt all equitie & right, al whatſoeuer Chriſt, his Apoſtles, and the moſt euident meaning of the holy Ghoſt vouchſafed to endue poore ſorlorne man with all, of very free and franke liberalitie for the incredible comfort and conſolation of the godly, to the ſlippery ſtate of miſerable workes. From out which one platforme very ill fauouredly framed, it is incredible to be ſpoken, what rotten ruines haue enſued, what monſtruous ſuperſtition, what beggerly and pactyed religion, and howe troubleſome a confuſion of doctrine, hath heretofore too too long preuailed againſt Gods church, yea euen to this day doth holde captiue & miſerably entangle the conſciences of the godly.

But you will ſay perhappes out of this free and vnpunished liberty of doctrine, what will you bring to paſſe els, but make an open roade to ſinne: but withdrawe honeſt and well bent diſpoſitions of the godly from enſuing vertue, and diſcourage them altogether from godly induſtrie too retcheleſneſſe and careleſſe ſecuritie: and by the ſame vtterly roote out withall the preceptes & rules of all godly lawes, all honour and renowme, of iuſtice and ciuill societie, and all force and vigor of Chriſtian diſcipline? For who is ignorant that hope of eſcape from punishement (as one hath written) is the greateſt bayte and prouocation to ſinne? To answere hereto at a worde, this their obiection may in ſome reſpect carry a ſhewe of ſome ſubſtance, if in proclaiming this faith in Chriſte (whereof we ſpeake) we were ſo wholy affected thereunto, as that we ſhould not withall apply worthy & ſerious exhortations too the practiſe of moſt vertuous life, and the neceſſary duties of Chriſtian societie. When

Tully in his oration for Milo.

The obiection is confuted.

we can not, neither ought we be vnmindful of the wordes
Ephe. 5. of the Apostle, which saith, That for such thinges commeth the wrath of God vpon the children of disobedience. Wherefore when we do so much aduaunce those euerlasting riches of Christe & the high magnificence of the diuine grace by the prescript rule of the Gospel, & do spreade the same abroade so discernable to the viewe of the worlde, as that we abridge no iotte of our dutie and obsequious obedience to be busily employed in that other part of the lawe: what cause of iust quarell haue our aduersaries to expostulate with vs, except they will exact this at our handes, that in proclaiming the Gospell of grace, we should so enforce the promise of euerlasting life to be dewe vnto workes (as they saye,) that in the meane time no mentiō at all be made of faith, of Christ, of grace, or of free promise. For this seemeth the very butte whereat these delicate fine doctors do shoote so busily. For proofe whereof beholde the whole fourme of the doctrine which they do profesle, and all the preachinges of their monkes, and you shall finde that not onely the doctrine, but their life & whole course of their proceedings make no mention at all of faith.

A briefe Catalogue of the popish doctrine.

For what els emporte their purging satisfactions, their masse sacrifices, their generall martes of pardons: so many and soo tedious pilgrimages vndertaken into farre nations, so many and manifolde byhangers, procured for prayers and intercessions, Munkishe vowes, purgatorie markes, so many orders of Regulers, clogges of religions, innumerable and intollerable burdens of mens constitutions and traditions, monasteries buylded for the redemption of soules (for so they affirme) Rosaries, Diriges for the dead, nightwatchinges and other woorkes of supererogation partly dewe, partly purchased with the peny, and enterpryses of all sortes vndertaken in hope rewarde? In good fellowship

loweship; who would euer haue entered into the order of Frauncis, Benedict, Bruno, or Brigitte, who euer heretofore or at this present would be crowded vnder cowle, if he grounded the chiefe shooteanker of his saluation in Christe onely and not in mens merites? What one of al that crewe would haue suffered him selfe too haue beene pent vp in such a loathsome continuance of monkishe austeritie, or haue tyed him self to an euerlasting restraint from meates and mariage after the maner of the Nazarites, if reposing his only affiance vpon Christe, hee did not determine vpon some other hope of attaining saluation? Finally who would not with all his heart abhorre and detest the vnmeasurable trumperies and tedious traditions of men, if hee did firmely belecue that hee coulde not otherwise stande assured before the seate of maiestie, but by onely faith which is in Christe Iesu?

Whereupon that deepe diuine whosoeuer he be, seemeth not to haue sayde altogether nothing to the matter, who in his bookes entituled de Iustitia, debateth of righteousnes on this wyse: If faith onely (saith he) do suffice, and so all the actions that we vndertake bee vnprofitable and defiled; then is it a plaine consequent, that all whosoeuer doe embrace this counterfaict fayth, doe vtterly shake of all endeuour to worke well &c. Truely I confesse this to be most truely spoken. Wheresoeuer saluation is preached to proceade freely from faith onely: It can not otherwise be, but that the whote desire of workes will waxe somewhat colde. But what workes I praye you? forsooth such workes as the Romishe Sinagogue doth broache vnto vs. But if the question concerne those workes, which are prescribed by the most holy lawe of God, it is so farre of, that faith onely may make to relent any iotte of such good endeuour as that it will worke in them a greater cherefulnesse too doe their dueties. Too make this more euident, let this suffise for proofe.

Osor. in his 7. booke de Iustitia.

For if our heauenly father haue made vs inheritours of eternall life, of his owne proper gracious mercy, so that the possession of heauen become none otherwise ours then as the state of inheritance is due vnto the sonne directly from the father by the lawe ciuill (as saint Paul witnesseth) who doth boldely pronounce that we be al the sonnes of God through fayth in Christe, and heyres according the promise. Nowe then let this notable Philosopher of righteousnes answere mee hereunto. Whether the naturall sonne standing assured of his inheritable estate will be more negligent to doe the will of his father, or some other straunge hyreling waged for money, or enforced through feare of the cudgell.

Gala. 3.

A comparison betwixt the preachers of the lawe and the Gospel: and betwixt thē which plod vpon nothing els then the righteousnes of the lawe and workes.

Goe too, let vs compare nowe the lyues and maners of these holy fathers (al whose preachinges sounde nothing els almost, beate nothing els into the eares of the people, but the onely woorkes of the lawe:) what kynde of workes doe they busie them selues about at the length, what vndefiled chastitie is in their lyues, what holinesse in their conuersation, what humilitie deuoyde of all hawtinesse is in their heartes, what modestie acquainted with no kynde of ambition, what mildenesse insuffering iniuries: howe earnest a zeale to preferre the glorie of Christe, howe whorte a loue haue they to their neighbours? But it is well, sithence their demeanour such as it is, appeareth manifestly enough, and is knowen of the whole worlde. For their open patcheries be not so closely pact vp in the budget of their confession, but that they be apparant nowe, and ware ridiculous and odious to all men: certes they can neither deceiue the eyes of the Lorde, nor escape his iudgement, except the onely faith in Christ pleade better for them, then any their gaye workes. Yet I make not here so great reckoning of their manners. My

whole

whole discourse at this present is vndertaken against them for their erronious doctrine, and peruerse frowardnes of corrupt religion. Whereof what others iudge I knowe not: for mine owne part when I doe considerately beholde and pype into those thicke and blacke cloudes of darkenesse, into the trashe, chaffe, and contagion of their errors, into the grossenesse of their doctrine, into the poyson of their opinions, into their impietie of religion, into the laberinthe of their traditions, and into the monstruouse misshapen orders of cloysterers and Reguliers: finally when I doe throughly consider the liuely fountaines of Euangelicall sincerities and doctrine Apostolicall, troubled and defiled in most filthy maner by the, and the chiefe and onely authour thereof the Pope of Rome: I become not a litle doutfull in mine imagination, whether the tyrannie of the Turke haue more grieuously wounded the Christian common weale, or the doctrine of the Pope hath beene more preiudiciall vnto the Gospell of Christ: whether the Turkishe fury, either the Popes flames and fagottes, or his crafty conspiracies haue swallowed vp and deuoured more Christians. And yet neither doth this milde and catholike father relent from his crueltie, but rusheth on much more rudely, not only vpon the soules but also vpō the very throates of Christians, more horribly raging with slaughter & butcherie against the faithfull, thē the most rauenous Turke in the world.

If the cause of this horrour were now to be rendered: might we be so bolde to learne of your holines for the honor of your supersacred myter, (O reuerend father) what reason or matter did first enduce you, or euen now yet enforce you to so great disorder & outrage. What say you? what bring you: what do you alleadge, wherein you may worthely accuse vs, or wherein we ought not much rather condemne your fatherhood? what hath any of vs deserued

worthy of these tragedies, what? haue we euer practised any force against you? or haue we euer lyen in wayte for your life? haue wee at any time attempted too despoyle you of your citie or tabernacle? If not, why may it not be lawful for vs quietly to enioy our poore cotages without your comptrollement? for you endeuour as much as in you lieth, not onely to exclude vs from out our cities & countries wherin wee remaine, but too bereaue vs our liues also. With the smart of al which outrages rayled by you & your fraternitie, as many other nations haue bene heretofore grieuously punished, so also not long sithence both Fraunce and Flaunders, yea and Scotland also, and of late now we likewyse her neere borderer and neighbour Irelande, to speake nothing meane whiles of her neerest neighbour England, which seemeth euen at this present to be circumuented with the crafty vnderminings of you and your complices, and to stande in no small danger, vnlesse the heauenly maiestie preuent your treacheries betimes. For what thinke you that your crafty counsels though cunningly coucht and packt together, bee vnknowen vnto vs? that wee vnderstande not what you haue done, what you doe, what you shoote at, whome yee seeke to vndermyne, what your deuises be at home, what your dykes be abroade, what you and your confederates whisper together? And put the case that these your couert conceipts be hidden from vs, which you suppresse with silence: what? will you so blindfold the eies of Gods maiestie, that hee may not be able to see into your close concealed villanies and make them more open then the day light? But I beseeche you sir, if the Turke supplyed the place of the Pope in Rome at this present, & woulde make speedy prouision by all meanes possible to roote vs and the whole name of Christians out: What more horrible attempt could he procure for our better ouerthrowe: or if we our selues were miscreantes and Turkes, & not Christians, how could you possibly hate vs more deadly: or persecute vs more furiously? But

But I ſurceaſe from farther complaintes though iuſtifiable enough againſt you, that I may the better proſecute the matters that apperteine more properly to our purpoſe: for I do right well perceiue whereunto all this your whotte contention and troubleſome broyles doe aſpire at the length. To witte: either by pollicie to allure vs, or by compulſion to hale vs too the doctrine and faith which you cal catholike. Go to, may we know (if it pleaſe your fatherhood) what kinde of catholike doctrine this is whereunto you call vs. To relent now ſomewhat of that contentious kinde of quarreling, and to cõferre with you nowe, not as moued with any malice againſt you as I may iuſtly enough, but to debate the controuerſy, pleading it as it were at the barre againſt you, according to the equitie and truth of the cauſe by ſubſtantiall matter, rather then fruteleſſe wordes. Imagine therefore with your ſelfe, holy father, that you ſitte not now in your conſiſtory at Rome, as iudge of your owne cauſe, but to be araigned as guilty of the crime before the maieſtie of Chriſtian princes in a certen publike and generall councell, before whom you ought long ſithence haue byn put to your purgation. Come of therefore you reuerende and holy biſhop, for ỳ loue & reuerẽce you beare to S. Peter, who cõmãdeth you to rẽder a reaſon of your faith to thẽ that demãd it of you. Tel vs frãkely & opẽly what maner & forme of faith is that at the length, which you obtrude vpõ vs on this wiſe, ỳ the vnlettered may alſo vnderſtãd it.

What? wil you driue vs to this point firſt, to make vs to acknowledge the Pope of Rome for Chriſtes vicar on earth, & the only lord of Chriſtian vniuerſalitie?

But this firſt demaund of yours the Lord him ſelf doth countermaund, who aſſigneth lordſhip ouer nations properly vnto kings, aſſubiecteth Apoſtles to miniſtery, forbidding thẽ al maner of maſtery. It ſhal not be ſo amõgſt you but he that wilbe greateſt amõgſt you, ſhabe your ſeruant: what can be more manifeſt? But againſt this

The ſupremacy of the Pope confuted.

Luke 22. 26.

is a reply vrged here of the person of saint Peter, whome they reporte to haue bene the chiefe of the Apostles. But what do I heare? did Peter euer arrogate vnto him selfe any soueraintie ouer the Apostles? or did hee euer affect vniuersall dictatorship ouer the congregation of Christians? Or if he had so done, would the Lorde haue euer permitted it, who neuer presumed of any such lordlinesse in him selfe, nor could abide it in his other disciples, nay rather did vtterly forbid it by words, by signes, by example, by all possible and manifest demonstrations? And doe you yet after so many, so manifest, and so approued testimonies, dreame still of a princely seignorie ouer Christes churche?

Inuocation of saintes confuted.

What is your other demande then? That we cappe, kneele vnto, reuerently worshippe and call vpon bee saintes and shee saintes which the Romishe Canons haue in their kalender registred for saintes, and procure them to bee our proctours and aduocates before God? But the holy scripture doth direct vs but to one only mediatour in heauen, who alwayes liueth (saieth Paul) to the ende he may make intercession for vs.

Hebr. 7.

Pictures and images of saintes.

That we should prostrate our knees before pictures and images? That wee should gadde on pilgrimage to stockes and stoanes? the holy scriptures do call you from nothing more earnestly.

Vowes of vnmaried life.

That shauelings and votaries be restrained from free libertie to marry & eating flesh on fridayes & lent? The Apostle doth call this The doctrine of Deuils.

Masses and sacrifices.

That we should for the cleansing of our sinnes flee to masses and propitiatorie sacrifices? It is horrible sacrilege directly against the office and glorie of Christ: who onely and alone is appointed by the scripture to be the propitiation for our sinnes.

Satisfactions for sinnes.

That by auricular confession & enioyned penance the fetters of sinne may be loased, and the fier of purgatorie quen-

quenched. The Gospel of Christ teacheth an other doctrine, which will take notyce of no sacrifice nor clensing of sinne, but of the only death and passion of Christ Jesu. And hee (saieth S. Iohn) is the propiciation for our sinnes. Likewyse S. Peter, That through his name all that beleeue in him, shall receaue remission of sinnes. 1. Iohn. 2. Actes. 10.

To the same effect wee heare out of the Euangelical doctryne, that wee bee iustified through fayth without woorkes. But the Popes doctrynes soundeth otherwise, which seeming as it were to yeelde some little interest of iustifying to faith, yet transposeth the chiefe perfection therof vnto woorkes.

Christ doth make this proclamation, he that beleueth in me, hath euerlasting life. But the Popes prelates cry out, That ther is none other passable way to heauen, but which is procured with holy woorkes, and pasling integritie of life. Paule doth pronounce hee is our righteousnesse meaning that all bee accompted for righteouse as many as beleeue in Christ. These iolly fellowes doo vrge against him that we become righteouse, not by the meane of our beliefe in Christ, but in that we bee righteously doing woorkes, & yet peraduenture they wil not deny this, That Christ is our righteousnes: but the meane whereby hee dooth iustifie vs, they allowe not: Christ by fayth, the Papistes by woorkes: Christ freely, the Papistes not without condition of charity annexed. Whereas Christ dooth cure vs in like manner, as the serpent in olde time did heale the wounded, which was done by only looking vpon it: This can not the Papistes away withal in any wyse. *Ofor. In his Epistle to the Queene of England.* Righteousnes by faith. Iustification free.

Moreouer whereas wee bee taught by the woords of the scripture that by one oblation they are made perfect which be sanctified for euer. The Pope doth deny that there is but one only oblation, vnlesse Christ be dayly. One only oblation.

ly offred for a sacrifice to his father in their propiciatory masses.

The Papistes supper without wyne.

Christ instituting his last supper into the remembraunce of his body and blood, did distribute to al ingeneral the bread and wyne withal, and commaunded the same to bee done in lyke maner. The Pope commaundeth otherwise, to deliuer the people one parte of the sacrament only without the wyne.

The holy ghost the vicar of Christ.

Christ departing from the earth did promise that hee woulde send an other comforter, that the Church shoulde not want a comforter to supply his absence. And dare the Pope, not beeing satisfied, with the holy spirite of Christ whom Tertullian called by the name of Christes vicar, presume to cal him selfe Christes vicar, or shall wee beleeue him in his presumption?

Tertullian de præscrip. aduersus Hæreticos.

Being taken hence into heauen to the right hande of the father, hee sent his vicar power of the holy Ghoste which might comfort the faithful.

Paul doth deny them to bee partakers of Gods righteousnes, which doo seeke too establishe their owne. And with what edge dare these Romanists, which carue out their owne righteousnes so greedily, conceaue too partake with Gods righteousnes? The same Paul teacheth That Christ is the ende of the lawe vnto righteousnes to al that beleeue. But let vs see this notable famous schoole of Rome to what end it leadeth vs: & what way it carrieth vs. Forsooth not from the lawe vnto Christ: not from woorkes vnto faith: not from faith vnto righteousnes, but setting the carte before the horse: euen as though the ende of the lawe were not Christe, but the marke of Christ were the lawe: haling vs backewarde from faith to woorkes, from the Gospel to the law: from the spirite and truthe, to shadowes, to coapes, to annoylinges, to shauings, to holiwater, to stagelyke gestures,

Christ the ende of the lawe.

The ende and mark of romish doctryne.

to ce-

to ceremonies, to rytes, to outwarde geugawes: to obser-
uaunces of places, times, persons and successions: too
mens traditions and constitutions: too penitentiary sa-
tisfactions, from these to righteousnesse, and in fine from
Christianitie too Iewishnes: so that besides onely cir-
cumcision, wanteth nothing to make vs appeare the
disciples of Moyses rather then the disciples of Christ.

The Lord dooth commaunde vs in a certaine place to
searche the scriptures, bycause (saieth hee) they beare *Iohn. 5.*
witnesse of mee. The Pope dooth forbyde that: Not
permitting the people to reade in their owne house, nor
too beare in the Churches so much as the promise made *An vnknowne tounge doth not edifie.*
vnto them in their baptisme, but in the toung which they
vnderstande not.

Christe in his Gospel can in no wise disgest them
which say, Loe heere is Christ, Loe there is Christ. And *Mat. 24.*
what els doth the Pope, if not in woordes, yet in very
deeds? who commaundeth al Christians ingeneral to be-
come subiect too Peters chaire: which chayre may bee
placed no where but in Rome: as though Christ or Pe-
ter doo make their aboade no where but in the Citie of
Rome, or at the least wyse more readyly there then else
where. Lyke fable to this is that other, whereas all
manner of woorshipping God aright is not tyed too any
heigth of hils, or famousnes of cities, & that the heauenly
maiesty is most rightly called vpon in that place, where-
soeuer he is worshipped in spirit & truthe. The Pope of
Rome doth make a far other minglemangle of this spi-
rituall worshipping god, not only with innumerable Idols
& shapes of earthly creatures, but skatereth the same a-
broade into manifolde & infinite seates of pilgrimages, *Idolatrous pilgrimages.*
stations, hilles, temples, and places. As though the only
authority of Christ coulde of it self auaile very litle, vn-
lesse it were vnderpropped with ruinous pillers of
saincts:

Sainets: or as though Christ were not able to mynister helpe in al places indifferently being prayed vnto with lyke affectiō of religiō. Eue so they which gadd to Rome to visit the tombe of Peter and Paul, or raunge to Compostella to see S. James, or which doo conceaue in their mindes that the Sainctes be more effectual in one place then in an other, what say they els, then loe here is Christ, loe there is Christ. If the heauenly father doo require such woorshippers which woorshippe him in spirite and trueth, to what purpose serueth so special a prescription of stations, and holy Seas, so greate and tediouse chace & rechace hither and thitherof pilgrims, for deuotion sake.

Hithertoo haue I disclosed the maskinges of the Papish religion, though not al that I could, yet as many as wil serue our present purpose sufficiently ynough. Nowe that I may bee so bolde to leade the Pope home too his owne person: I will call him backe to the very roote of his progeny and stocke, euen to Saint Peter himselfe: whome as hee vaunteth to bee the founder of his Sea, so will I vouche the same against him for a witnesse too confounde his doctryne. This therefore do I demaunde of this good Syre: whether Saint Peter ought to bee numbered in the number of the Apostles? I perceaue hee dooth not deny it. I proceede then, and demaunde further: whether Saint Peter were one of the same number of Apostles to whome it was spoken: Go yee into the whole world preaching to euery creature. If you graūt it, as yee can not wel deny it: I aske now whether the order Apostolique be the self same estate which beareth to name Bishops? If the functions bee seueral, howe coulde both the estates bee giuen to one selfe person: to wit that Peter shoulde exercise the office both of an Apostle, and of a Bishoppe? Then doo I desire to knowe: If Christe did sende out Peter togither with the other Apostles into

Peter the Apostle is denied to haue beene bishop of Rome.

The functions of Apostles and Bishoppes bee diuerse.

to the whole worlde, howe shall it appeare, that the Lord allotted him to some one certaine place, where bee might sitte, who without any mention of place at al, was sent of the Lorde to goe, not to sitte: into the worlde, not intoo a City: vnlesse peraduenture wee ought too recompte the City of Rome to bee the whole worlde: and that whoe so sitteth at Rome may be supposed to goe abroade into the whole worlde. Not so. But you wil say: That Peter did enstalle Lynus to be Bishop of Rome. It may be so: and what hereof at the length?

So also did the selfe same Peter teach much and long tyme at Jerusalem in the which City James surnamed the Iuste is reported too haue beene created Bishop by Peter James and John. Yet was no man euer so madde to affirme that James was for this cause Peters successor. Semblably neither Timothe nor Tite were therefore accompted Paules successors, bicause Paule made them both Bishops: no more then, if the Pope of Rome would at this present ordeine Archbishoppes, bishops or Cardinals at Rome, it should be any way auaileable too make them successors of the Pope.

The Pope of Rome is falsely supposed to bee Peters successor.

But of the succession hath beene sufficiently spoken before. Nowe bicause this treaty concerneth not the succession of Peter but his doctrine: let us compare the orders of this Romish sea which is now with the doctrine of Peter deliuered then. Which howe louly haue fallen from that right squarier of Apostolique disciplyne, may euen heereof appeare euidently: That whereas Peter dooth very grauely & fatherly exhort them that mynister the woorde of the Gospel, that withal humblenesse and reuerence they shoulde submitte them selues too them whoe beeing authorized by GOD doo beare rule ouer them whether they bee kinges set in hyghest authoritie, or princes, or rulers sent of GOD to gouerne the people. Too countermaunde this Canon

How much the popes doctryne is swarued frō the disciplyne Apostolique.

1. Peter. 2.

of

of peter, the practise of Rome cõmaundeth on this wise, That they submitte them selues in deede vnto kings, & to al lawful magistrates so far forth as their commaundements be not repugnant to Gods commaundementes or the Popes decrees. Out of which obedience notwithstãding the Popes holines with his other prelates haue so slipped the collar, that I shame to vtter how treacherously they haue not onely shaken from their shoulders the yoake of their due obedience to kinges & emperours, but also how arrogantly they haue bene impertinent ouer thẽ, how they haue troaden vpon their necks with their feete, forced them from out their kingdomes, & translated their scepters & crownes after their own lust and pleasure.

Of the sacramentes.

But passing ouer this and many other enormities, I come now to the sacraments. In the which wheras many things are chopt in place, to colour the credit of their doctrine without the authority of the pure and sacred scriptures amõgst al other, I can not tel how this peruerseness of men being so proue blind in matters of them self most manifest hath in any our thing bewraied their blockishnes more notably, then in the supper of the Lorde. Heere is such an huge heape of monstruous mockeries & peeuish shiftes of most absurd errors thrust into this one sacrament, as that the posteritie can neuer wonder sufficiently at the view of them. For what can be more grossely absurd then to take from out the sacraments the likenesse & mutual resemblaunce: out of which only groundworke aryseth chiefly al the whole substaunce & building of sacraments? what can be more repugnant not only to al the very true proportionable relation of the scripture, but also more disagreable too all conueniency of reason & common sense, thẽ to tourne that to worshipping & kneeling, which was deliuered for a thankful remembrãce by most agreable application? what can be more blockish, then to embrace signes for things them selues? what cã be more deuout

The abhominable corruptions of the papists in the Lordes supper.

to

deuoide of shame, then to enforce to beleeue contrary too that which the eyes doo see, and whereof al the *senses haue absolute feeling and perseueraunce: for proofe wherof is neither any manet of necessitie too be vrged, no, not so much as any neuer so little probabilitie? I doo acknowledge the omnipotent power of Christ in working miracles. But where did he euer woorke miracle, or exacte a miracle, where the *senses them selues beare no witnes that it is a miracle? In Cana of Galilee when he turned water into wine, it was not beleued to bee a miracle, before the senses bare testimony thereof. The Apostles did see with their eyes Christ rysen out of his graue, they hearde him speake, they felt him with hãds, finally their sense perceaued him to be Christ before their faith did apprehende him. Euen so we at this present, though we see him not, yet do beleeue that hee is rysen againe: but not otherwyse, then beeing enduced by the testimony of the Apostles which saw him rysen, or els we should neuer haue beleued. But nowe wheras nother reason nor any other cause material hath made demonstration, wheras the senses also do vtterly gainsay, wheras neither scripture nor Christ himself did euer cõmaund to beleue, but to eate only: what extreeme madnes were it to tourne that to matter of faith, and to enforce a miracle there, where neither any cause at al can enduce, nor *demonstration can discouer a miracle?

*Aug. ad Infantes is eyted by Bed. 1. Cor. 10. That which you see is bread and wine, which also your eyes do declare manifestly.

*August. de trinitate. 3. boeke, cap. 9. Myracles are properly applyed too declare to our senses some supernatural and heauenly power. In the sacrament nothing is declared supernatural too our senses. Ergo, heere is no myracle wrought by God.

*Aug. in his 57. Epistle to Dardanus. I am afraide least we shal seeme to do iniury to our senses, whã by speeches we perswade that wherin plain euidence doth without any difficulty ryse aboue al our power and cunning of speeche.

Lastly,

The holy scriptures ful of Tropes and figures.

2. Cor. 3.

Iohn. 6. Flesh profiteth nothing.

lastly, for as much as nothing is more figuratiue, or setter downe in darker figures, then the holy scripture is in explaining the mysteries of faith: what grosse ignorauncе is this to apply that wholy to the bare letter, which ought to be referred to the figuratiue and tropical interpretation? namely, sithence the Apostle Paul doth geue vs to understād that the letter killeth, & Christ also pronouncеth, that Fleshe auayleth nothing. Lykewise* Augustine affirmeth that the carnal sense of the letter is perilious, especially in the figuratiue speeches which are vttered in the scriptures, in so much that no manner of death can bee more aptly called the death of the soule: which is also named by Bernarde, The death in the pot. Nowe if there bee any place in the scriptures meete to admitte a figure: in what one place through all the whole scriptures may it be more properly applied then in the mysteries of sacramentes?

Augu. de doctrina Christiana. 4 book. 5. chapt.

First you must take heede least yee referre the figuratiue speeche vntoo the letter. For here vnto apperteyneth that which the apostle spake. The letter killeth. For when a figuratiue speech is so taken, as if it were properly spoken, it sauoreth of the flesh. Neither can any thing be called more aptly the death of the soule, then when the vnderstanding is made subiect too the fleshe, by folowing the letter.

Ierome against Ruffine.

When I cal it a figuratiue speeche (sayeth Ierome) I doo shewe that the woordes ought not too bee taken as they bee vttered, but that it is couered with some allegorical clowde. As when in the sacramentes we are sayde to bee borne anewe by water, and too bee fedde with the body of Christ: whoe is so voide of reason that wresting these speeches vnto the* carnal sense, the meaning whereof is too bee construed figuratiuely, wil imagin that wee ought too bee borne in our bodies anewe as Nicodemus did? or to bee fedde with

*Origen. 7. homily vpon Leuit.

If literally yee followe the woordes that bee spoken: [except yee eate the fleshe of the sonne of man, yee haue no life in you] this letter killeth.

Christes

Christes flesh carnally as the Capernaites did? Goe to what better imagination do the vnlettered multitude conceaue in these dayes of the doctrine of theyr transubstantiation, deliuered vnto them by theyr great Doctours? For on this wise doe these famous* Christe makers enstruct their auditorie: That the bread which was bread before the consecration, altering the very substance of bread, is no more bread nowe, but turned into flesh: and that this also must be beleeued without all question, that it is made the euerlasting sonne of God. What can bee more absurde? And howe comes this chaunge too passe, I pray you? forsooth because Christe sayde: This is my body. For this whole huge Chaos of confused Transubstantiation is accõplished with these iiii. wordes by these Christ makers. What? and did the Lorde pronounce no more wordes, but these foure only? what if he spake in the Hebrwe tongue, and expressed the whole action in two wordes only, after the maner of that nation [Zoth Guphi?] because the phrase of that language doth not for the most part expresse the Uerbe [Est.]

*Howe absurdly the Popishe Christmakers doe turne the bread into the flesh and humanity of Christ.

But to admit he spake foure or fiue wordes, what? did hee adde thereunto no more besides? or did hee speake nothing else before or after, too make the very meaning and purpose of his speaches more euident and manifest? And why do these fellowes omitte the circumstances, and not deliuer the whole Scripture withall? why doe they chop of the one halfe of Christs proposition, & suppresse in silence the chiefe part, whereby the meaning of Christ might appeare more forcibly? For when Christe made mention of his body, hee dyd not therefore make the breade his bodye, that it might bee deuoured: but geueth a commaundement to take bread first, and to eate, Take yee (sayth Christ) and eate ye. And foorthwith making mention of his body, dyd say: This is my body, yet not simply neuertheless, but annexed immediatly

The Papistes dor omit the circumstances of the wordes of the Supper.

Luke. 22. 1. *Cor.* 11. These wordes of Christe [*This is my body*] must be considered according to the circumstances.

ly, That is geuen and broken for you: To wit, to signifie vnto them not the very substaunce of his naturall body simply, but that the crucifying of his body and the shedding of his blood shoulde become our foode. From hence bubbleth out al that welspring of erroz, That where our Lozde and Sauiour had relation to the efficacie and power of his passion, the same the Papistes doe apply too the only substance of the flesh, as though we were to bee fed with the very naturall flesh of Christe: and not rather with the passion of his flesh. But you wyll aske howe the passion of Christe feedeth, which is not eaten: forsooth, in the same maner as the death of Christ doth nourishe vs, so doeth his passion feede vs, not after a fleshly but after a spiritual maner. Not as it is chawed with the teeth, but as it is receiued into the heart. For thē doth the death of Christ feede vs, when it refresheth vs: then is he eaten, when hee is receiued by faith, and applied too our infirmities.

The flesh of Christ doth not feede vs properly, but the passion of Christ.

Pascasius. 43. *Cap.* Therefore we must thus thinke with our selues, not how muche is chawed with the teeth, but howe much is receyued by faith and loue. &c.

Now he that is desirous to know with howe great force and efficacie the Lozdes death worketh in feedyng and refreshing our soules, shal neuer be able to attaine the perseuerance thereof with more facilitie, then by this sacrament, if hee wyl but enter into due consideration of all the partes thereof. For you come first to the Lozds supper, wherein you beholde what the Lozde tooke in his handes. Iesus tooke bread, and foorthwith geuing thankes, brake the bread which hee tooke: Why woulde he thus breake it? forsooth, to the ende hee might geue it, and to whom did he geue it? not the whole loafe to only one person perdie, but gaue to euery one seuerally a seuerall morsell. And to what ende did hee so distribute it? that they shoulde holde it vp in theyr handes? or reserue it in boxes? No verily: but that euery of them should eate

The fruite of Christes passion can by no meanes be more easily discerned then by the sacrament of the Lords supper. *Mat.* 26.

eate and drink. What? with the mouth of the body or no? There is no queſtion to bee made hereof. For the matter being neuertheles of it ſelfe throughly manifeſt, yet this one thing may be for a ſufficient proofe, that the outward ſubſtaunce was the natural ſubſtaunce of bread, and not of his* body ſithens the very order of nature doeth vtterly abhorre that Man ſhoulde feede vppon mans fleſhe. * *Cyprian de Cœna.* Our abiding and incorporation in him is our eating and drinking: whereby we be vnited vnto Chriſte, and made his body, not by any corporal but by a ſpiritual paſsing into vs. &c.

I haue ſhewed you the outwarde Action of the Supper. Open nowe the windowes of your ſoule, that ye may perceiue what deeper myſterie lyeth hidden* within, vnder theſe externall thinges, and conceiue what the Lordes purpoſe was in this his Supper. For there is in this Supper one thing obiect too the viewe of the eyes, another thing ſhut vpp in a myſtery. Nowe what kinde of myſterie this is, the Lordes owne wordes do ſufficiently ſet downe in theſe wordes ſpoken to his Diſciples. Take yee (ſayth Chriſt) & eate ye, This is my body which is geuen for you. Doe this as often as ye ſhall do it in remembrãce of mee. What can bee more euident then the interpretation of this ſupper, if the circumſtances of the wordes be ſcanned accordingly? For who is ſo blinde that can not diſcerne the fruits of the Lordes death and paſſion to bee plainly* ſignified heere, for as much as in the very eating, himſelf ſaith, this is my body that is geuen to be ſlaine for you. Otherwiſe why would hee haue added withall, Geuen too be ſlaine? But that hee woulde ſet downe a playne teſti-

* *Auguſt contra Maximinum, 22. Cap.* Theſe bee Sacramentes, in the which muſt alwayes be conſidered not what they be, but what they ſhew outwardly: becauſe they bee Signes of things being one thing in deede, & ſignifiyng an other thing.

* *Gelaſius contra Neſtor.* The Image and likeneſſe of the body and blood of Chriſte is celebrated in the Action of the myſteries.

The death of the body must be considered in the Lordes Supper, not the substance of his body.

testimonie of the *death of his body, rather then of any substāce thereof to the viewe of the Disciples. As if hee shoulde say: the time is now at hande, wherein my body muste bee geuen to be slaine for you, not for any mine offence at all, but for your sakes, which death of mine shall procure euerlasting life for you: after like sort and maner as this bread which I geue thus broken vnto you to eate, doth passe into your bodies and geue nourishment thereto. Take ye therefore this bread which I geue to euery of you, and eate, and withall consider heerein not the naturall bread which feedeth your bodies outwardly, but my body which being geuen to be slaine & crucified for you, shal inwardly and much more effectually refreshe you too eternall life: For my Flesh, which I will geue to bee slaine for the life of the worlde is meate in deede, and my blood is drinke in deede. For your bodies do no so much liue by the nourishment of meate and drink, as your soules be fed within with the crucifying of my flesh, and the shedding of my blood: without which you can haue no remission of sinnes, no ioyfull resurrection of your flesh, no parte nor portion of eternall life. Therefore let this which is geuen you in this Supper remaine for a perpetual Sacrament and remembrance vnto you of the body which I wil hereafter geue for you: For I shal geue my body for you into the handes of enimies, the Sacrament whereof I do heere geue into your hands.

The Lordes meaning is too be considered in the supper.

Chrysost. Homil. 83. vppon Mat. & Homi. 60. To the people of Antioche. This he spake to shewe that this mysterie was his crosse and passion, and to comfort his disciples hereby.

Iohn. 6.

The body of Christ giuen 2. maner of waies both to vs, & for vs: ỹ one in the Supper, this other vpon the crosse: the one to be crucified, the other to be eaten.

Wherby thou mayest perceiue (gentle Reader) that here be two things giuen by Christ, one vnto vs, the other for vs: the first too bee eaten, the last too bee crucified: that one in the Supper, this other vppon the Crosse.

Now

Nowe if you desire to knowe the substaunce of that which was geuen in the supper, it was bread and the Sacramente of his body. That which was geuen vppon the crosse, was his body and not a Sacrament. What then will you say? was not his body geuen at Supper? Yes in deede Christes body was geuen there too the Disciples: but not for the Disciples bodies, neyther after a bodyly & corporal maner for that corporal body was geuen too the Iewes not in the Supper, but on the crosse: whereuppon hee gaue his body corporally not too the Disciples, but for the Disciples. Therefore that which hee gaue for his Disciples was his body: that which hee gaue too his Disciples was the mystery of his body. Yet was it one and the selfe same body, both that of the Supper geuen to the Disciples: and that of the Crosse geuen for his Disciples, but yet not after the same sorte, nor yet at the same tyme. For vppon the Crosse it was geuen too bee slaine corporally: In the Supper it was geuen not to bee slaine, but to be eaten, not corporally, to bee gnawne with theyr teeth, but too feede vppon it in the bowels of theyr soules, namely, after a Sacramentall kinde of receiuing, not corporall. Therefore it is not denied that the Lordes body was both geuen and eaten in the Supper: but not the body only, but togeather with the body, the Sacrament annexed also withall: whereof the one appertayneth too the feeding of the bodies, the other to the feeding of the soules. That which is receiued into the bodies is both bread and the Sacrament of his body. That which is receiued within in the soule is the very body, not the Sacrament of his body.

The body of Christe geuen in the Supper but not to mēs bodies, neither yet corporally.

One selfe same body of Christ was geuen in the supper, and vpon the crosse, yet not after the same maner, nor at one time nor to the same persons.

In the holy communiō neither is the bread only without Christes body: neither the body only without the Sacramental bread,

For as much therefore as these two doe necessarily concurre togeather in the holy Supper, that the one can not bee seuered from the other: Let vs so ioyne the one with the other, that wee neither separate the body of

Christe from the Sacrament, as the Papistes do, which be so throughly wedded to the only substance of the body, as that they leaue therein no substaunce at al of a Sacrament but superficiall and immateriall shadowes, I knowe not what, hanging in the ayre, which serue to no purpose. Neither let vs so segregate the Sacrament againe from the body, as that we leaue nothing in the holy supper but bare signes.

But in this coupling togeather of the body with the bread in the Sacrament, behoueth to bee well and considerately aduised that wee may throughly perceiue howe these thinges ought to bee ioyned togeather, and howe they ought to be seuered. For neyther that, which affecteth the outwarde senses, and passeth downe into the bodye of man, is the flesh of Christe: so neither that which is receiued in spirite and in the inwarde man, is bread, but the very body of Christe. Out of the which ariseth a threefolde erroz of mens corrupt opinions touching the Sacrament. The first errour is, where men do chop and thrust togeather the presence of Christes body in the Sacrament, as that they suppose both the bread and the body to bee deuoured of them with our selfsame mouth corporally, and those wee cal Consubstantiatozs. The second errour is of suche as bee called Transubstantiatozs, which do so altogeather thrust out all substaunce of material bread, oz transtourme it into the substaunce of the body, that nothing shall remaine else to bee eaten besides the only flesh of Christe. The opinion of which sort of people cõmeth to this issue at the last, as that they will admit no corporall presence of any thing in the Sacrament sauing Christe: So that now the Supper must needes bee the very holy thing it self, but no Sacrament of an holy thing: For as muche as to make a Sacrament to become a Sacrament, two thinges must of fine force needes concurre: the one whereof must be disposed outwardly

A threfolde erroz of men touching the sacrament of the supper.

wardly, the other must bee conceaued inwardly: the one must bee an earthly thing, the other heauenly: the one must expresse some what, the other must be expressed by somewhat. The third errour is, where men so place the Sacramentall bread in the Sacrament as that they leaue nothing there but naked and bare signes, whom the Papists do tearme Figuratiue men and Significatifs.

But wee so ioyne togeather both the sacred bread and Christe himselfe in the holy Supper, that the presence and eating of Christe be spirituall: but the presence and eating of the bread bee corporall: and that this one may bee digested outwardly by the mouth, and that other conceaued inwardly and, spiritually, in the soule. But heere againe as many times else I doo heare some of our iangling aduersaries whispering against vs. What: say they, did not Christ say, That this was his body: so he said in deede: and what then? Therefore it can not bee, but as Christe spake that it shoulde bee. In deed he sayde that it was his body: yet did he not make it his body: neither did he speak heere, Let this be made my body, as hee spake in Genesis, Let there bee light, and light was made: Which kinde of speache he would haue vsed questionles, yf hee had euer imagined anye such transubstantiation as these men doe dreame vppon. But nowe vsing onely the woorde not of Creating nor changing, but of denomination only, he did report vntoo them that it was his body, but dyd not commaunde it too bee made his body, nor inioyned them too beleeue any myracle heere, but onely to eare in remembrance of hym. Wel then, wyll you say, if hee dyd affirme it too bee his body, wilt thou denye it? or wylt thou condemne Christe for a Lyar?

August in Iohn. Tractat. 26. Christe did affirme him selfe to bee the bread which came downe from heauen, exhortinge vs to beleeue on him: for too beleeue on him, is to eate the liuing bread.

Good woordes I pray you good syr: nay rather in deede I doe with Christ him selfe boldely affirme it to be the selfe same thing: euen the body of Christe, after the same maner syr sooth as himselfe dyd affirm it and vnderstoode it. But after what maner he tooke it, can you be so senslesse as not to cõceiue when you heare Christe him selfe Interpretor of his owne speache? Flesshe (sayth he) doth not profite at all, my woordes be spirite, and life. And doest thou cruell Caniball conceiue and eate nought else but the * flesshe of Christe? nor wilt thou permit one cromme so much of bread to remaine, because it is called the body of Christe? But howe many thinges doe wee heare dayly called by this or that name, when as in very deede they be not made the thinges whereof they beare the names? When the Disciple whom Iesus loued was by Christs owne mouth, called the sonne of Mary: yet wyll no man bee so witlesse, as to confesse him to be the naturall sonne of the Virgine Mary. So also the Prophet doth call flesshe a flowre of the fielde: In the Gospell Iohn Baptist is called Elias, Peter is named a Rocke, so is he also called Satan. To conclude throughout all the discourse of the Scripture, what is more frequent then this vsuall phrase of speache, and that thinges bee called by this or that name? wherin notwithstanding is no alteration of nature, but the properties of thinges only noted. Neither did Christe otherwise at his last supper, when geuing the bread hee called it his body, not changing the nature, but instituting a Sacrament, so that heere should be no manner transmutation of substaunces from out one into another. But that

Cyril. Anathe 11. Doest thou pronoũce this our Sacramẽt to be mãs foode, and vrgest the mindes of the faithful irreligiously to grosse and carnal thoughts, & doest thou practise to discusse by mans sensual reasõ, the things which are conceaued by only and most exquisite faith.

August in Ioh. tract 25. Why doest thou prepare thy tooth and thy belly? Beleeue only, & thou hast eaten. for to beleeue on him, is to eate the bread of life.

Theodorete. Christe did dignifie the signes which be seen by calling them his body and blood, not chaunging the nature, but adding thereynto grace.

the properties should be answerable eche with other by a mutual proportion of resemblance. For in the bread consideration is had of the nouriture: in the death of the body, the power and efficacie is manifested. Nowe the maner of effectual operation thereof, is figured by the nourishment of bread. For as bread made of corne doeth nourish and comfort the bodie, in like maner Christes bodie crucified doth endew vs with true and euerlasting life. Now therefore to make bread and wine to become nutritiue, it is requisite that it be eaten and disgested. Semblably to haue the Lordes passion to be effectual in vs, fayth must needes come and apprehend it. And for that cause he commaunded to take and to eate: looke therefore howe effectuall the eating of bread is to the feeders bodies, euen so, forceable and auayleable is Christes passion to the hartes of the beleeuers. You feed vpon bread, and are refreshed: you beleeue on Christ slaine and risen againe for your sake, and you be iustified. Who seeth not here a most excellent application of concurrents to be knit fast eche in other? First howe that the breaking of bread doth discouer vnto vs the death of his bodie: how the receyuing and eating doth signifie our fayth: and the food and sustenance doth export our iustifying through fayth.

The resemblance betwixt the sacrament and the bodie of the Sacrament.

Beda in Lucã cap. 22. Bycause bread doth comfort mans hart, & wine doeth make good blood in the body, therefore the bread is cõpared to the body, and the wine to Christs blood mystically.

The iustifying of faith is stablished chiefly in the Sacrament.

And to proue this to be the verie meaning of Christ in this Sacrament, the verie woordes themselues being taken wholy vnmangled together do declare sufficiently: When as he speaketh of the breade which he commaunded to eate, This is my bodie. But what bodie? for howe his bodie? forsooth the same which I shall giue to be slain for you. Take ye, eate ye. And likewise speaking of the Cuppe: This cup is the newe Testament in my blood, which shall be shed for you. Take ye and drinke yee. Otherwise to what purpose shoulde hee annexe those woordes of crucifying and shedding for you? Or to what ende should hee commaunde bread and wine to bee

eaten

Origē in Len. cap. 7. The Lord did not put ouer nor commaunded to be reserued til the morow, the bred which he gaue to his disciples, saying, Take ye, and eate ye, eaten and dronken, and not rather to be reserued and kept in boxe, vnlesse he purposed to make a plaine demonstration of the mystical and vnspeakable force of his death, in that eating of bread and wine, not in shewing it to the gaze? Euen as though he should in plaine wordes haue taught vs on this wise: The crucifying of this my bodie which must be slain for you, and my blood which I must shed for your sakes, is vnto you meate in deede, and drinke in deede, for it shal turne to your saluation and iustification as many as beleeue in me. And bycause ye shall neuer forget this my great loue vnto you, Take yee this breade and eate it: Take ye this Cuppe and drinke it, as an assured testimonie of my great and euerlasting kindnesse towardes you, that as often as yee doe this, yee may thankfully remember my death and passion vntill I come.

The fruit and efficacie of the Lordes passion.

Augustī. de doctrina. lib. 3 cap. 16. This is a figuratiue speeche, commaunding vs to participate with the Lordes passion, and thankefully and profitably to lay vppe in our most gratefull remembraunce that Christ suffered his pasion for vs.

I beseech you, holy father, for the loue of your Catholike fayth (if at least there remaine within you any droppe of fayth towardes Christ Iesus) what can bee spoken more manifestly than these wordes? what can be set downe more significant than the thinges themselues? what one thing could more aptly or effectually represent the heauenly and superceleſtiall power of the Lordes passion, then the eating of breade, and drinking of wine, which is our dayly and vsuall foode? And will yee so vngently nowe dispoyle vs of bread from out the Sacrament, and leaue vs nothing but bare and emptie formes, peſcodes and chaffe of elementes wherewith

Gelaſ. cōtra Eutichetem. The substance of bread and wine doth not ceaſe: and without doubt the ymage and similitude of the bodie and blood is celebrated into the action of the mysteries.

Swine

Swine are vsually fed, not men? In which doing what doe yee elſe then pul vp by the rootes the whole Sacrament out of the Church? for what vſe may there be of a Sacrament here without the taſte and vſe of bread? And if Auguſtine did truely denie thoſe to bee worthie the names of Sacramentes, which beare no reſemblance of the things whereof they be Sacramentes: what likeneſſe at the length will appeare here, after the ſubſtance of breade (which may be reſembled to Chriſtes death) is once taken away? And what is this elſe then not to place the bodie of Chriſt in the Sacrament, but to thruſt out of the Church altogither the Sacrament of Chriſtes bodie? Unleſſe perhappes ye will ſay, that the bodie of Chriſt is a Sacrament of it ſelfe: or elſe that bare formes of elements only, voyde of all ſubſtance ſhould ſuffice to make a Sacrament: Then the which what can be ſpoken more abſurd, or ymagined more monſtruous? In good fellowſhip, gentle Reader, canſt thou thinke ſuch men, as do coyne theſe monſtrous and drowſie deuiſes in the Sacramẽts to be ſound witted, or rather not to be quite frantike and mad with theſe intricate myrmazes of errour.

Auguſtin in his 22. Epiſtle to Bonifac.

There can be no ſacrament of the body at all without bread.

Let this ſuffice nowe touching the ſubſtance of the Sacrament which our aduerſaries do very ſtiffely maintaine to be the body of Chriſt: neither doe wee gainſay it much. For we confeſſe togither with Auguſtine & other auncient fathers, that the ſame which Chriſt did vouchſafe to deliuer by the name of his body, is after a *certain maner the body of Chriſt. Euen ſo we do alſo confeſſe that the bread is the very thing which he gaue to his diſciples to be eaten. But here riſeth the difference. For we agree not in one about the maner, how his body is eaten. They be ſo wholy fixed to ẏ body only in theſe holy myſteries, as that they leaue therein no ſubſtance of bread at al, which is a point not of errour, but of amazed blockiſhnes. we do cõclude that in the

The outward ſubſtance of the bread.

** Auguſt. de ciuit. dei. lt. 18 cap. 48.*

A certaine maner doe all things ſignificant repreſent the properties of things which they do ſignifie.

the

The bread is the Sacrament of the bodie, that is to say: The bread is after a sacramental maner the bodie.

the bread and wine is simply and properly the verie materiall part of the Sacrament, yet so as we do not expell the Sacrament of the bodie. And therefore we do affirme that after a sacramental maner it is the body of our Lord, not bread. But if we respect the grosse and elemental matter which is deliuered to be eaten and drunken, wee say it is bread, but not called bread: so also that it is called the bodie, but is not the bodie in deede. And in verie deed, if it had not bene bread, Christ would not in any wise haue giuen forth that it should be eatē corporally, bicause to make mans flesh & mans blood vnder whatsoeuer shew it be shadowed, to seeme agreeable for table meate, is not only forbidden by the prescript law of God, as is said before, but also most lothsome, and abhorred of nature it selfe.

Of the thing it selfe which is signified by the Sacrament.

It remayneth now, sithence wee haue treated of the matter of the sacrament, that we speake now of the thing it selfe, which is signified by this Sacrament. And for as much as all Sacraments (which according to their proper natures, are defined to be visible* signes of inuisible grace) are sayde to be of the nature of those things which the Grecians call πρός τι, and with vs bee named Relatiues: can any man doubt hereof, That the body of Christ can not possibly be the Sacrament of it owne selfe? As the father is not a father of himselfe, but of the Sonne: as it proceedeth not of the Sonne to bee called sonne in respect of himselfe, but of the father: so can it not possibly be, but that in the Sacramentes two distinct and seuerall thinges must concurre (as Irene witnesseth) to witte an earthly thing, and an heauenly: the one wherof must represent a likenesse and a signe, the other must bee signified. For whersoeuer a signe is, there of necessitie must somewhat bee signified. Here therefore that which supplieth the place of the signe is

Bernard. de sancto Mart. A Sacrament is called an holy signe, or an holy secret

Irenæus aduersus Valentinianos. lib. 4. cap. 34. The earthly bread receiuing denomination of the word of god, is no more common bread, but is made a Sacrament, which consisteth of two things, earthly, and heauenly.

is the bread without all queſtion. That which is ſignified by this ſacrament all ſigne, no man will denie to bee the bodie of Chriſt. In the one whereof is conteyned the Sacrament, in the other the matter of the Sacrament. Wherupon enſueth an vnauoydable concluſion, That either the bodie of Chriſt crucified for vs (being the verie thing of the Sacrament) is not the verie Sacramental ſigne that is eaten in the Supper: or elſe can not by any poſſible meanes bee the ſelfe thing which is repreſented by the ſigne. Therfore that which we do eate with our mouthes, is bread, but that which is *vnderſtoode, is the fleſh. The firſt whereof wee receyue with our mouth, the other with our Spirite. And for the ſame cauſe Ierome doeth call it ſpirituall fleſhe: whoſe authoritie Peter Lombarde eyteth in the ſame cauſe: ſaying. The fleſhe and blood of Chriſt muſt bee vnderſtoode two maner of wayes, eyther that which was crucified, or that ſpirituall and heauenly fleſhe whereof Chriſt ſpake himſelfe: My fleſhe is meate in deede, and my blood is drinke in deede. Neither can there bee any cauſe rendered, why Ierome ſhoulde call it the fleſhe of Chriſt, other then bycauſe wee doe receyue it with our ſpirituall mouthes, and not with our fleſhly mouthes, for if it were not ſo: who doth not knowe that the fleſhe of Chriſt giuen for the life of the worlde, whereſoeuer it be, is not ſpirituall, but in the verie nature thereof naturally carnall.

The Sacrament. The thing of the ſacrament.

*Baſil in Pſal. 33. Bicauſe our Lorde is the true bread, and his fleſh meate in deed, it is neceſſarie that the delight which is receyued by the eating of that bread, ſhould through our taſt become ſpirituall vnto vs.

Lib. 4. diſt. 8.

Why it is called by *Ierome* the ſpiritual fleſh of Chriſt.

But Peter Lombarde doeth denie that any crumme of the breade at all doeth remaine beſides bare formes, which onely do receyne the names of the naturall things which they were before. What? And did Chriſte therefore feede his Diſciples with Mathematicall formes

Lombardes aſſertion.

formes and names of things without the verie naturall things themselues. No, say you, but vnder those shadowes and accidents of breade and wine the verie substance of flesh and blood is receyued. And why doeth Ierome then call this by the name of *spiritual flesh of Christ: ought it therefore be called the spiritual flesh of Christ, because being shrowded vnder outwarde cloakes of formes and shadowes it deliuereth it self into our bodies? And what if this visible Sunne being ouershadowed with clowdes and rackes, doe not appeare plainly to our sight, whereas notwithstanding it doth enlighten the whole worlde on all partes thereof, shall we therefore call the Sunne a spirituall Sunne, because it is hidden with thicke and darke clowdes? Go to then, where is nowe that similitude or likenesse that is required in all Sacramentes, to witte, of the signe, with the thing signified, if you will leaue vnto vs no substance at all except of the bodie and blood onely? What then? Shal the bodie of Christ be both a signe and a Sacrament of himselfe? No, say you: but that visible forme of bread, which is made a Sacrament of two thinges, because it signifieth both: to witte, the true bodie, and the mysticall: and doth represent the expresse * likenesse of both the things. Go to. Let vs heare our maister of sentences opinion in this matter, what maner of similitude this is, and howe it is expressed. Because as the bread, sayth he, doth nourish the body more than any other graine: and because wine doeth comfort more than any other grape: Euen so the flesh of Christ doeth comfort, cherish, and make glad the inwarde

Ambrof. de mysteriis. Christ is in that Sacrament, because it is the bodie of Christ. Therefore it is not corporal food, but spiritual. Whervpon the Apostle speaking of the figure therof: Because our fathers did eate the same spiritual foode. For the bodie of Christ is spiritual. The bodie of Christ is the bodie of a diuine spirite. *De consecr. dist.*

Lombard confuted.

* *Ambrof. de Sacrament. lib. 4. cap. 4.* Euen as thou hast receyued the likenesse of death, so doest thou drinke the similitude of blood.

ward man. This is well sayd, Lombard, in deede. But how wil you now agree with your selfe then? As the bread say you, doth nourish the bodie. But howe shall the bread refresh or nourish the bodie, if yee leaue vs not so much as one crumme of breade in the Supper? Howe shall the visible fourme of breade nowe, without breade, be a Sacrament of two thinges, and carrie the likenesse of both? For if the likenesse of a Sacrament consist in this, that it is sayde to refreshe and nourish: questionlesse the breade must needes remaine, or else the visible forme without bread can be no Sacrament, nor shall carie any likenesse at all. For what nourishment can bare superficiall formes voyde of al substance yeeld: or what likenesse can there be in these in respect of the flesh of Christ nourishing the inward man?

Lombard against himselfe.

Take away the similitude, and it can be no sacrament: but take away the bread and then all the similitude ceaseth. *Ergo*, Take away the bread & there can be no Sacrament.

What aunswere will Lombarde make here? hee will crowde vnder his trope and Grammer figure Metonymia. Wherewith it lyketh him well to sport himselfe in his owne forged fourmes, but will not suffer vs to deale with any trope at all in substaunces by any meanes. The fourmes, sayeth hee, doe retaine the names of the things, whereof they were substaunces before: namely bread and wine. What do I heare? Were these mere accidents at any time euer called by the names of the things then, when as they conteyned the substances of bread and wine: and why should the very same seuered nowe from the other reteine the names of those thinges, which are sayde they neuer helde before? But it was bread, that is to say as you confesse it. Bread was present before the Consecration. Be it so. And what hereof then? After the Consecration remayneth no substaunce of bread ame more. Why so, I pray you Lombarde? Howe knowe you this? By what argument doe you proue it? By what authoritie do you beleeue this? Who commaunded this to bee beleeued?

Metonymia, a figure whereby one thing beareth the name of another. *Lib. 4. dist. 8.*

Who

who did sunder the substance of breade from the formes? With what woordes? in what instant of time? what shoulde moue him to doe so? who euer discerned any rending asunder of substances or any passage transubstantiarie? But you denie that we ought to beleeue our handes and eyes beeing blinded altogither here, enforced thereunto by the authoritie of the woorde: whereunto the senses must yeelde and bee subiect of necessitie: Bee it as you say. But what shall wee say then meane whiles of these formes and shewes of bread? Do yee thinke that these also bee fledde away together with their substaunce, or that they remaine still? What else but that they abide still? A good fellowshippe then tell vs howe knowe you this? Forsooth, because you doe see it. Go to then, and what niceneſſe of arguing is this, O fine man? you doe see the formes seuered from their substaunce, and doe beleeue. Wee doe as plainly beholde the substaunce it selfe with our eyes, and shall wee not beleeue the thing that our eyes doe present vnto vs? If your perspectiues doe not fayle you in your accidentes, why shall our eyesight in so manifest and euident a demonstration rather beguile vs? Or if you be of opinion that the woordes of Christe must bee so throughly beleeued wherein he sayde, This is my bodie, that the senses may not bee credited: I see no cause, Lombarde, why it shoulde bee more lawfull for you to truste the testimonie of your eyes in comprehending the formes, then for vs to rest vpon the iudgement of our eyes in conceyuing the substaunce, which we doe see and plainly discerne.

If the senses must be credited in establishing the accidents of bread and wine: why should not the same senses be beleued also in affirming the substance of bread and wine which we do see.

Neither doe we for this cause credite the woordes of Christ lesse: because in the outwarde Sacrament wee mistrust not our outwarde senses altogither. We knowe that it is true, and without all question that Christ spake of his bodie: yet must not therefore the other bee so necessarily

A double error of the Papists in the matter of the sacrament.

testifie same, which our eyes doo present vnto vs of the remayning substaunce of bread. But Lombarde supposeth that Christes body can not be in the sacrament, vnlesse the natural body bee present: and that the body can not otherwyse bee present, except the bread be absent: and that there can be none other maner of change, but whereby the substaunce of bread shoulde bee turned into the person of the sonne of GOD. But wee confesse both too bee true: namely, that it is the body of Christ: and that withal the bread ceaseth not to be bread: so that neither the woordes of Christ ought to bee discredited, nor the senses deceaued in their plaine beholding of visible things.

An obiection out of *Ambrose* being wrongfully taken.

But yee will saye: For as much as the power of the heauenly woorde is of such efficacy, as that it made Heauen, Earth, the Seas and al that is conteyned in them of nought, howe much more easily shall this woorking woorde bee able too chaunge that substaunce of bread which our eyes doo see into the body of Christe: namely, when as wee doo heare the Lorde himselfe by expresse woordes testifying the same too bee his owne body?

The woorking woorde.

The refutation of the obiection.

Firste, touching the omnipotency of Gods woorde: I were very wicked, if I woulde not agree with Ambrose, that this is most true, that the same most heauenly creator of Heauen & Earth did make al thinges which wee doo see of nought by the most mighty force of his woorde: But amongest al that meruelouse frame of visible thinges, what did that heauenly woorde at any tyme bring foorth, but that hee willed shoulde be subiect to the viewe of man? as when hee commaunded that light shoulde bee made: immediately light was made, and apparant too the eye. The earth was commaunded to bring foorth her grasse and leafe, that al men might see it. Lastly: Let vs make man, saied hee, after our owne

All whatsoeuer was created, God did create by the power of his word. Ergo god doth chãge the bread into the person of the sonne of God.

The Argument is denyed.

likeneſſe. Of all theſe thinges the heauenly Maieſtie made not any one, but hee left too bee euidently diſcernable and the woonderful woorkemanſhip thereof to bee plainely beholden. In like manner whereas in the Goſpell are many miracles extant wherein appeareth moſt ſingular excellency of Chriſtes Godhead, yet in all theſe did hee woorke no miracle ſo couertly at any tyme, but hee made it apparauntly manifeſt too all men. In this ſacrament nowe what one thing did the Apoſtles woonder at as a miracle? or what tranſubſtantiation of bread did they euer beleeue? or deliuered ouer too others too bee beleeued? And will you fyr Lombarde retyring backe too Jewiſhe fables hale vs backe from the ſpirite wherein wee beganne, vntoo the fleſhe? and will you perſwade vs to this newly forged ſubſtaunce of the Sonne of God filed from out the ſubſtaunce of bread, whereof neyther your ſelfe ſee any token, nor are able to expreſſe any demonſtration?

But you paſſe and repaſſe too Chriſtes woordes againe. That is to ſay, to the bare letter of the woorde, and like a Cowarde flee altogether from the meaning of Chriſt. As concerning the woordes themſelues, we do eaſily agree with you that the woordes are not vneffectuall, nor ſet downe by Chriſte in vayne. But ſithence Chriſt did ſpeake and put in action many ſundry things in this Supper, what one ſillable ſomuche of all his woordes and actions doe you alleadge, Lombarde, out of the which you may bee able too coyne vnto vs this vgly counterfaite tranſubſtantiation? Firſt, Ieſus tooke bread, and brake it: Here as yet yee ſee nothing altered. The ſame bread being ſo taken, hee commaundeth his Diſciples to eate. What do theſe woordes emporte els as yet then bread? but that which hee inferreth vpon the premiſes ſaying That to bee his body. I beſeeche you what els did hee meane by theſe woordes then

The woordes of Chriſt muſt be conſidered, not according too the letter, but according too the true ſenſe & meaning of the ſentence.

No tranſubſtantiation can bee gathered by the woordes of the ſupper.

to.

to giue the elementes the denomination of his body. For proofe whereof I appeale to the Grammer rules by that which he added afterwardes [giuen & broken for you] Who dooth not perceaue here that thereby not the substance of the body, but his death and passion is to bee vnderstood: which suffring should bee bread, and foode for all people in the worlde and as it were an euerlasting banquet according too that prophetical promise in Esay the Prophet the 25. chapter. And for that cause least the remembrance of his passion should waxe out of minde, he commaundeth it to bee done in the remembrance of him: and by the same memorial to shew the Lords death vntil he come again. Whereby may appeare without any difficulty that the naturall body is not eaten here, but the death of his body signified and the remembrance thereof celebrated: not the bread & wyne turned into flesh & blood, but a sacrament of our redemption to be instituted in bread & wyne. Lastly hauing now finished al thinges on this wise, and hauing accomplished the woorke of our redemption, when as he prepared himselfe to ascende vp againe into heauen, it remaineth to know of you, Lombard, why he would *take away hence the presence of his natural body in the open eyes and sight of his disciples, but because they should cease to seeke any more for his corporall presence on earth. And doo you notwithstanding proceede in your course, Lombard, to hold fast the body of our lord vnder the formes of bread & wine as to farre away carried from hence into Heauen?

* *Hesychius in Leuit. lib. 1. cap. 2.* We do eate this meate receauing the memory of his passion.

Esay the 25. Chap. And in this mountaine shall the Lorde of hoastes make vnto al people a feast of fattlings euē a feast of neate and fined wynes, and of fat thinges full of marrowe, of wynes fined and purified, &c.

* Why would Christe conuey away his body into heauen in the open sight of his disciples, but that they should cease to looke for him any more here on earth.

Aug. in Ioan. tract. 27. When yee shal see the sonne of man ascende vppe where he was before: truly euen then shal you see, because hee doth bestowe his body not after the maner that yee thinke. Certes then shal ye vnderstand it that his grace is not thereby consumed with teeth, &c.

nor will yee vouchsafe bread to be bread, nor Christ to bee Christ, vnlesse yee shape vs heere an earthly Christ on earth, and set it foorth to the gaze of the people to bee ydolatrously worshipped?

The obiection of the aduersaries. But heere will some one obiect againe: what? and doo you leaue vs nothing in the sacrament but bread and wyne, and will you spare the people naught els but bare signes onely? And what shall become then of the omnipotency of the woorde? Where is then that woorking woorde whereof Ambrose maketh mention? The effectuall force whereof if it were so mighty, too make thinges too beginne to bee that, which they were not before, howe much rather shall they bee forcible too make thinges to be which are already made, and to bee conuerted into other substaunces?

An answere. Let brabbling slaunder bee set aside. GOD forbidde there shoulde bee any so prophane an absurditie in so sacred a mysterye, that any man shoulde speake or thinke that there is nought els deliuered vntoo the people but bread and wyne and bare signes: and that any man shoulde bee so fonde too thinke that Christes woordes were vttered in vaine, as the which doo minister nothing profitable in the sacrament, nor woorke nothing auayleable. Yes truely very much: for what can be more woonderful, what can bee more heauenly then too make of an earthly thing a sacred *sacrament? then to chaunge the creatures of bread and wyne in such wise, not that they should become bare & fruitlesse signes, but that they should be trãsposed into the sacrament of the body and blood of Christ by vnspeakeable sanctification of Gods spirite: so that they are not too bee taken nowe for common bread and wyne, but too bee dignified

*Beda in octauis Epiphanie. The creature of bread and wyne is by the vnspeakeable sanctification of the holy Ghoste transposed intoo the sacrament of the flesshe and blood of Christ.

dignified with the name and place of him, whose ymage they represent by Gods institution. What say you now, Lombarde? Do yee not see what and howe mightely the heauenly maiestie of Christ hath brought to passe here in this holy supper.

Doo yee not conceaue a wonderful force of a miracle wherein Christ hath giuen you a memorial of his passion and his owne flesshe, not vnder a bare signe, but vnder an honorable sacrament: not vnder the name of bread and wyne, but vnder the *name of his owne body and blood: that hath giuen I say a sacrament for thee to feed vpõ, not to fil thy *belly, but to feed thy soule. What? doth this seme matter of smal importance with you, that Christ himself is deliuered vnto you vnder a sacrament? for what expect you heere els? what do yee looke for els in this sacrament, then a most perfect exãple & most absolute demonstration of your sauiour, expressed vnto you by a certain peculiar institution: wherin you do plainly perceaue no more bare & *common bread now in that respect nor to that vse & purpose as common bread is vsually takẽ, but as it were an heauenly bread, sanctified by the heauenly grace of wordes, chaunged out of his old nature & vse into the body of Christ by a certain mystical representation?

But you yeelde in the sacrament no bread nor wyne at al: but whatsoeuer material or substantial parte the bread

*Augustin. de Consecrat. dist. 2. This is it, that the heauenly breade, which is the flesshe of Christ, is called after his maner the body of Christ, whenas in deede it is the sacrament of Christes body.

*Rabanus Maurus lib. 1. Cap. 31. The sacrament is one thing, the efficacy of the sacrament is an other thing. The sacrament is turned into the nourishement of the Body. By the efficacie of the sacrament the honour of euerlasting life is obteyned.

*Cyril. cathechis. mistagog. 4. Doo not esteeme it as bare bread. The bread of the Eucharistie is no more bare and naked bread.

*Chrysost. sermo. ad Infantes. The bread is remoued by the substaunce of Christes body. That is to say: That it become nothing in respect of the body.

dooth poſſeſſe, the ſame you doo wholy chaunge into the naturall and bodyly ſubſtaunce of Chriſte. What anſwere therefore thinke yee wee ought too make too Ambroſe, whoſe woordes as bee of greateſt emportance, ſo bee they moſte manifeſt? That they be, ſateth hee, the ſame that they were, and bee conuerted into an other thing. Ambroſe dooth confeſſe them too bee the things that they were: and will you make vs beleeue that they ceaſe too bee the ſame which they were? Origen wryting too the ſame effect: The bread, ſayth hee, which is ſanctified by the word of God, touching the matter and ſubſtaunce thereof, goeth downe into the belly, and is throwen out into the draught, &c. If that be bread which after ſanctification goeth downe into the belly, accoording too the teſtimony of Origen, with what face will Lombarde deny it too bee bread? Againe on the other ſide if accoording too Lombardes opinion, there remaine no ſtaunce of ſubſtaunce at al, whereof then ſhall that bee a ſubſtaunce which Origen dooth attribute to the bread. Nowe let the Pope himſelfe be vmpier here and iudge whether we ought rather credit Origen or Lombarde.

Ambroſ. de ſacr. lib. 4. cap. 4.

Origen vppon Mat. cap. 15.

Aug. de conſec. diſtinct. 2. Hoc eſt enim, &c.

Too the ſame effect may Auguſtine bee produced a witneſſe of antiquitie not too bee reiected. The heauenly bread, ſayeth he, which is the fleſh of Chriſt, is after this maner called the body of Chriſt, being in very deede the ſacrament of Chriſts body, &c. If it be a ſacrament of the body, howe is it the very body? Againe if, bicauſe it is called the body of Chriſte, it bee therefore Chriſtes fleſhe, what ſhoulde let, but that by the ſame argument Peter ſhoulde bee Satan bicauſe hee is called Satan? Moreouer if the nature of ſacramentes bee ſuch as too bee called by the name of the thinges which they ſignifie: I beſeeche you Lombarde take a-

way the ſubſtaunce of bread, what ſhalbee left in the accidentary fourmes, that may either ſupply the name of a body, or repreſent the lykeneſſe of a body in any reſpect?

Rabanus Maurus ſomewhat a later wryter then the other, agreeth with them in this point: The ſacrament, ſayth he, is turned into the nouriſhment of the body. Bethinke your ſelfe now, Lombarde, what *nouriſhment may bee in fourmes and coloures, where abideth no ſubſtaunce of the things which be receaued.

Rabanus Maurus lib. 1. cap. 31.

**Iren. lib. 5.* The ſubſtance of our fleſh is nouriſhed and increaſed by the bread, which bread is the body.

Furthermore what can bee more manifeſt then the woordes of Chryſoſtome? who dooth in moſte playne tearmes deny that the natural body of Chriſt is in the holy veſſels: but affirmeth that the myſtery of his body is conteyned therein.

Chryſoſt. in operi imperf. hom. 11.

What can bee more autentique then the authoritie, or more plaine and euident then the iudgements of Theodoret, Macarius, Gelaſius, Tertullian, Baſil? which diſcourſing vpon the Euchariſt do with moſt approued conſent and teſtimony affirme, ſome that the very ſubſtaūce, ſome that the matter of the bread doth remayne, ſome doo ſay that it is a body but * typicall and ſymbolicall. But of fourmes, of bare apparaunces of tranſubſtantiation, not a woorde as yet, no not ſo much as one ſyllable was heard of in all that purer age of theſe wryters.

**Origen. in Mat. cap. 15.* And thus much of the typical & ſymbolical body, &c.

I ſhoulde preſſe to much vpon you, Lombarde, if I ſhoulde turne al vpon you that I coulde, out of the auncient recordes of the fathers, which arme in arme as it were bending againſt you, doo affirme the body of Chriſt to be in the holy myſteries in ſuch wyſe, as that they ſeclude not meanewhiles bread from it owne ſubſtaunce,

but from the common and vsual vse thereof only translate it into an other ende, and supernatural condition by a certain mystical & sacramental meanes: not that it should be no more bread for vs to be eaten: but that it should no bee common, bare and simple bread. That is to say, that it be bread stil, and the same bread also the body of Christ withal: Bread indeed in substaunce, but in the respect of the sacrament, vse, likenesse, and * denomination the holy body of Christ.

*Chrysost. ad Cæsarium.

Before the bread bee sanctified, wee doo cal it bread: But by the sanctification of the diuyne grace, and the prayers of the Priest, it is delyuered from the name of bread: But is reputed woorthy too bee called by the name of the body of Christe, though the nature of bread remayne stil, &c.

Therefore that which wee receaue in our mouth, is natural bread: but in respect of the eating, this nature is not regarded of vs, but rapling our hartes much more high euen into too heauen, yea vnto too the heauens of heauens as * Chrysostome reporteth, it doth meditate vpon farre more excellent matter.

* Chrysost. 1. Cor. hom. 24.

Ascende therefore vppe euen too heauen gates, and there enter into too dewe consideration, nay rather not the gates of Heauen, but of the Heauens of Heauens, and there shalte thou see that whereof wee doo speake.

Chrysost. in Genes. Hom. 24. When the eyes of fayth doo beholde these vnspeakeable treasures, they doo not perceaue these visible thinges indeed, but only the difference betwixt these thinges.

And heereof came it that the auncient wryters did so vsually extol the magnyficence of this sacramente with such excellency in olde tyme. Wherein they were many tymes rapted into too such a wonderful vehemency of hyperbolicall speeches, as though the bread

bread and wine were in very deede matter of nought, and that nothing els should seeme to be made accompt of in the celebration of the supper but the body and blood of the Lord onely: As in very deede these dead elementes be no better worth in respect of the body which they do represent. But what hereof then? Shall the elementes of bread and wyne bee therefore no parte of the sacrament, bicause the consideration of the Lordes body doth possesse the principall partes, and holdeth the whole soule attentiue and faste fixed vpon it? Or shall Christe bee therefore sayde too haue transposed the substance of bread and wine intoo his naturall body really, bicause hee hath chaunged the same intoo the sacrament of his body?

Or by what argument will our aduersaries make this their assertion iustifiable? For if God and nature do bring to passe, no one thing in the whole frame of creation without great cause. It remaineth that we may bee made acquainted too what ende, for what cause, to what use or to what purpose, Christe should make this Metamorphosis, That thrusting away bread from out it owne substance, he should deliuer ouer his true & naturall flesh in deede, but inuisible, to be deuoured carnally, with the carnall mouth of the body, vnder inuisible formes. But here againe starteth vp our Lombards gods name, and will render vs a tripple cause of this great mysterie: to wit, why the Lord would so liberally bestowe his naturall flesh and blood to be deuoured, not after a fleshly maner, but vnder an other kinde naturally and in deede but inuisibly. First bicause faith should obteine a more excellent reward, where mans reason is not able by proofe to attaine, according to the testimonie of Gregory whom hee voucheth. Secondly, bicause the minde should not abhorre that which the eye might beholde: for that otherwise the stomake of them that should eate would loathe

There was no cause why Christ should change the substance of bread into his flesh.

A threefolde reason whereby *Lombard* establisheth his transubstantiation. *li. 4. dist. 11. ca. 3*

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the straunge deuouring of rawe flesshe. Thirdly, bicause nothing should be seene here that might bee offensiue to the vnbeleeuers, or that might minister occasion to the infidell to scorne and deride it.

Lombards reasons discouered and refuted.

You haue heard now the prety poppet reasons patche vp in the chief shoppe of Lombards diuinitie. It remaineth hereafterwarde that wee searche the very depth of them. And first where as hee reasoneth of the merite of faith, I will not deny but that in matters of fayth mans reason is not of any such capacitie too attayne thereto. For the excellencie of fayth is conuersant in those things properly which the fleshly eyes can not see, or which haue beene knowen by the scriptures to haue beene already past, either which are promised shall come in after time. Moreouer I am not offended with that no lesse auncient then true proposition of Gregorie, where treating of the Lordes entering vnto the disciples, (the gates beeing shut) hee doth deny that faith ought to haue any merite, where mans reason cā make proofe by experience. For we doe confesse and beleeue this to be most true, that which the scriptures haue deliuered touching the gates being shut, and of the Lordes entrie in. But wher did the scriptures at any tyme make neuer so litle a motion of the casting away of bread, of the essentiall presence of Christe vnder empty formes or of transubstantiated elementes? Blessed be they (sayeth Christe) which haue not seene, yet haue beleeued. This is true I confesse: but it followeth not therefore that all thinges which are not seene with the eyes, ought to be beleeued. Neither doe we not therefore relinquishe the reach of mans reason, bicause wee doe not yelde to all maner trifling imaginarie ꝯceiptes. Whatsoeuer is commaunded by the prescript word of God, the same we do firmely and faithfully beleeue, and thereunto with most forewarde and ready faith do submitte all maner force

The first reason of Lombard.

ner force of mans reason. But who euer gaue any such commaundement to beleeue that which you haue forged touching that most senselesse absurditie of transubstantiation? or by what authorised woorde of scripture at the length will you make iustifiable by writing or by meaning that we ought to adore, though our eyes see not, that your conterfaict person of the sonne of God shapen out of bread and set out to be adored and eaten of vs? Fayth therefore wanteth not her merite, in thinges that ought truly to be beleeued, which by expresse and vndouted authoritie of the word be to be iustified. But to beleeue the things which are not grounded vpon the word, which are no where, nor were euer instituted by God, but drowsily deuised by fonde & foolish vanitie of mans idle imagination, is no matter of faith at all, but amazed frensy rather, nor hath any merite at al, but is extreeme wickednesse.

In matters of faith mans reasō hath no place Ergo. Transubstantiatiō must be beleeued though it bee quite against reason. the Argument is denied.

So also is that other absurditie no lesse ridiculous, which he doth inferre touching the infidels, least occasion be giuē, saith he, to the infidels to laugh it to scorne. Why should the infidels deride it? I beseeche you Lombard? you do aunswere, bicause it would breede great offence to the vnbeleeuers, who without all question would loath & scorne the Christian religion, if they should see the blood of a slaine man in the sacrament. Go to then: doth this seme to be the cause why ẏ Lord should deliuer his body & blood not after a fleshly maner, but vnder an other forme, lest if the Pagans should see it, they should cōceiue matter to laugh it too scorne? for this seemeth your allegation to you seeme also to haue conned conningly out of August. very well. And what shal we say then to the Apostles them selues? were they Pagans & vnbeleeuing also? why did he not giue the cup of his blood to his Apostles in his proper nature & kinde, where was no dāger at all

The second reason of Lombard

* Ex August. de conse. dist. 2. sub figura.

There is nothing more reasonable for vs thē to receiue the likenesse of blood, that so both the trueth may not cease, & that no occasiō be giuen to the Pagās to scorne vs, bicause we drink the blood of a slain man.

to pro-

to procure any mockage? or if hee were willing to hyde his blood vnder a sacramentall forme: aunswere I praye you, what cause was there why the Lorde should vouchsafe the deliuerie thereof by formes, rather then by materiall bread? Besides this as concerning the Paganes, if Christe did feare the scornings of Paganes so much, I desyre Lombard to tell mee thus much againe: If some one Pagane shoulde happen too come nowe into your temples, and beholde your massinges & maskings: what greater occasion can be ministred too mooue them to laughter and skorning, then when hee should see the whole swarme of Papistes in most humble wyse to fall groueling on the grounde, too lifte vp their handes too heauen, and to knocke their breastes at the heauing vp of one poore peece of bread ouer a shauelings head? I beseech you syr: woulde hee not saye that they were all the pack of them starke madde? May rather doe not the Iewes, Turkes, and Infidels, dayly saye euen so at this present? And I knowe not whether by any one action more then by this kynde of massing, it is come too passe that the same Iewes, Turkes and Infidelles, taking occasion of offence, do as yet hitherto so obstinately absteyne from the participation of our fayth.

But wee are choaked here with a very harde boane by the which as through the woordes of Augustine picked out I knowe not from whence, who too auoyde the scornes of vnbeleeuers, doth teache that wee doe receyue the likenesse of blood in such wyse, as that the true bodie neuerthelesse doth meane whyles abyde vnremoueable: which wordes as they preiudice our cause nothing at all, so doe they in no respect auayle our aduersaries. For to admitte that the likenesse of a sacrament is giuen vnto vs in the sacrament, yet is it no good consequent foorthwith, that the very reall and naturall blood is giuen in deede. Or if it might bee admitted

August. de cons. dict. 2. cap Sub figura. Ex citatione. Lomb. lib. 4. dist. 11.

that

that the same might be giuen so after a certen maner: yet the truthe of the thing it selfe doeth represent it selfe vnto vs after the same maner as the likenesse is presented vnto the eyes: but by an other meane. Nowe if you will knowe what meane that is, Ambrose will set it downe vnto you. You doe receiue the likenesse of the sacrament, sayeth Ambrose, but you doe obteyne the grace and power of the nature it selfe. In which woordes you doe see both the likenesse, and the trueth also of the Lordes bodie withall expressly set downe: the one whereof must be present, yet so that the other be not wanting. But if you demaunde further howe it is not wanting, and if you bee not satisfied with Ambrose: then shall Hilarie explane it vnto you much more effectually, who writing of the true presence of the body in most excellent woordes on this wyse: The body of Christe (sayeth hee) that is receiued of the altar, is a figure, whyles the bread and wyne bee outwardly seene: but it is the true body, when the inwarde faith doth apprehende the body and blood of Christ &c.

Ambros. De sacramento li. 8. cap. 1.

Hilarius De eccles. dist. 1. 2. Corpus Christi.

I come nowe to the thirde fine reason of Lombard which is alleadged touching the loathing and horrour. For thus he speaketh. And for this cause also, that the stomacke should not abhorre that which the eye did see, bycause wee doe not accustome our selues to deuoure rawe flesh and blood. Goe to, and what followeth then? therefore bicause it is not lawefull too deuoure Christe with teeth, for this cause his pleasure was too deliuer vnto vs flesh and blood in a mysterie, &c. I doe perceiue what you speake, Lombard, and allowe thereof: but howe will you nowe agree with your selfe? for you deny it too bee lawefull too deuoure Christe with the teethe: And howe then is hee not deuoured with teethe, if ye establishe an essentiall nature of his body really in the sacrament? you saye that hee deliuered

The third reason of Lomb. li. 4 dist. 11. cap. 5.

vs his

ds his flesh and blood in a mysterie. This is truely spoken in deede, but howe shall these Iermaines lippes hange together: that the body of Christe is giuen in a mysterie, and with all in very deede, to be deuoured and not to be deuoured, with teeth and not with teeth? For if in the Greeke tongue a Mystery is all one in effect as in our language, a sacrament: And if the sacrament bee a signe of an holy thing: nowe he that giueth his body in a mystery, what doth he giue els, then a signe of his body? notwithstanding, I am not ignorant of al these your iuggling and caffling which you frequent about sacramentall signes, vnder the which you mainteine sturdely that the true and vndouted body of Christe, though not apparant to the eyes, yet is conteined and eaten really and substantially by an inuisible meane. I beseeche you Lombard, what reason hath this your diuinitie, or rather drowsy slumber, to call vs to a supper, to prepare feast, to set downe in a dishe the very reall substantiall and whole fleshly body of Christe, whereof the gueste that is inuited can not perceiue nor see either forme or substance? But you will saye, that the mysterie of the whole sacrament consisteth in the same, to wit, that we should not dout that the substance of the body is most truely present and eaten also bodily and really, though wee see not the thing it selfe that we doe eate: but you fall here into the elenche logicall called Petitio principii. For howe shall this appeare that the Lordes pleasure was that wee should eate the same which we do see?

Lombard doth not agree with him selfe.

It was done to this ende, saye you, that the stomake should not loath that which the eye did see. Admit this to be true, that this spectacle of the rawe flesh of a slaine mā be as you saye, very greuous and loathsome to a queysie stomake: Yet doth it not followe forthwith hereupon, that the body of Christe is conteined vnder an other forme really, bicause it is set forth in his owne forme, should become

come loathsome therefore. Neither is this kinde of arguing sufficient enough as I suppose: the eye can not beholde the rawe flesh of Christe in it owne kynde and forme without horror. Ergo Christes rawe flesh is swallowed vp really and substantially vnder the forme of bread. When as both assertions be alike false and to be abhorred: whether you affirme that we eate by the liuely rawe substance of Christes flesh in it owne kinde, or vnder any other forme whatsoeuer, least the stomake, saye you, shoulde conceiue horror at the thing which the eye doth see: especially if it see rawe flesh of a slayne man. Go to, and what if it see not rawe flesh: and what if the eye sawe sodden or rosted flesh, yea no flesh at all: and the minde neuertheles were certified that mans flesh were hidden couertly within? woulde not the minde loath it and reiect it? I appeale here euen too your selfe, Lombard, what if any man woulde inuite you being blynde, or other wyse hudde wynked of both eyes to rawe flesh as in that horrible banquet prepared by Thyestes, would ye eate it? What if he should do the like vnder a gobbet of siger, or vnder the couer of any other thing whatsoeuer shoulde thrust into your mouth the flesh of your father, or of some other your dearest frende, either sodden or rawe, would ye wittingly and willingly eate the same? I thinke you would not. And why so I praye you? whether bicause you knewe it to be rawe, or bicause you did knowe it to bee the flesh of man? For to deuoure rawe flesh, is beastly: certes too eate mans flesh is not manly, but brutyshe, and sauadgely vnder what fourme so euer it bee couered and hydden. Wherefore this loathesomnes doth not consiste in the rawenes, but in the very humayne flesh: not in the beholding, but in the nature of the thinge it selfe: not in that which the eye doth beholde, but in that which the heart doth conceyue. For if according too the olde prouerbe,

The loathsomnes of eating is not take away by the accidits.

the

the wolfe will not deuoure wolues flesh, nor the dogge dogges flesh, is there any man beeing of any manly nature that woulde not abhorre to bee feede with mans flesh vnder whatsoeuer fourme it were shrowded? or doe ye thinke that Christe did euer conceiue any such matter, as when hee helde the bread in his handes, wherewith he determined to feede his disciples, would therefore exclude bread quyte out of doores, to the ende hee might gorge the mawes of men carnally with his naturall flesh, beeing both rawe and aliue, contrary to nature, without any necessitie, without all cause, altogether vnprofitable and *fruteless?

*Iohn.6. The flesh profiteth nothing.

Wherfore you doe not by this meanes exclude lothsomenes from out the sacred mysteries, Lombard, when you turne the fourmes of bread and wyne into the flesh of Christe: but you choppe a loathsomnes in rather: so that nowe this supper may seeme not honourable but horrible, if so be that excluding bread and wyne this bee true that you speake, that there remayneth nowe nothing to eate but the substaunce of flesh and blood, which substance neuertheless ye will not vouchsafe to be seene in it owne kynde, but vnder an other kynde. Wherein ye become two maner of wayes iniurious to the sacrament coupling together therewith a twofolde absurditie. First bicause you defraude the fourmes and accidentes of bread of their true and proper subiect. Secondly, bicause you doe in like maner robbe the very naturall substance of the body of his proper accidentes, so that nowe there remayneth neither any substaunce of bread at all, nor any fourme of a body: on this wyse the Poetes (as it seemeth) were wonte to describe their Chymeres.

Lombard is iniurious to the sacrament two maner of waies

Neuertheless this is not spoke to that end, as though we woulde banishe Christe cleane out of the sacrament, or that we might seclude our selues from partaking with the holy

the holy bodie of Christ in this heauenly Supper: But for this reason chiefly, ỹ this holy Cõmunion may be cleared from all grosse absurditie. If you will demaunde by what meanes. Ambrose will answere you verie learnedly, who will tel you that ye drinke out of the holie cuppe, not blood it selfe, but the * likenesse of blood, & rendering the reason why: bycause it shall breede, sayeth he, no loathsomnesse to the stomack. And againe in another place hee doeth beare vs witnesse, that wee receyue the Sacrament in a likenesse. That which * Ambrose doth verifie of the likenesse, others doe affirme in a figure, in a mysterie, in a Type, in a memoriall. Moreouer the same Ambrose writing of the Eucharist sayeth: It is the memoriall of our redemption. And bycause we be enfranchised by the death of the Lorde, wee doe signifie our mindfulnesse of the same death, in eating & drinking the Lords blood which were offered for vs. And again in the same place. The blood, saith he, is a testimonie of * Gods great liberalitie, in the Type whereof we doe receiue the mystical cuppe of the blood to the preseruation of bodie and soule. Where he calleth the Mystical cuppe, a Type. Nowe who is so vnskilful that knoweth not that a Type doeth signifie nothing else than a forme, a likenesse, and an example? Againe who knoweth not what great diuersitie there is betwixt likenesse, and trueth it selfe, and that they bee so contarie eche to other, that they cannot agree togither by any meanes.

* *Ambros. de sacra. lib. 4. cap. 4.* As thou hast receyued the likenesse of his death, euen so thou dost drinke the likenesse of his precious blood, that there may bee no loathsomnesse of blood.

* *Ambros. lib. 6. cap. 1.* You doe receyue the sacrament in a similitude, but you doe attaine the grace and power of the true nature.

* *Ambros. 1. Cor. ca. 11.* The testament is perfourmed with blood, bicause the blood is a testimonie of Gods liberalitie. In the Type wherof we do take and receyue the mysticall cuppe the blood.

The Papists can neuer take away the horror from the holy supper, except they first graūt the bread whole and sound.

Whereby you may learne two things, Lombarde, both that the horror is taken away, and that the substaunce of breade and wine abydeth neuertheleſſe ſtill vnempaired.

All which beeing thus concluded vpon, as appeareth by plaine demonſtration before: all that your lying and falſe aſſertion infringible, as you tearme it, is become windſhaken altogither, wherewith you maintayne ſo ſtoute a combate for the kingdome of accidentes, and your tranſubſtantiation, as that yee leaue no place nor ſpace for breade and wine in the Sacrament, but calling all backe to viſible fourmes, plant all your whole batterie of the materiall part of the Sacrament vpon theſe buttreſſes of ſhadowes onely. Which fourmes though retaine ſtill the names of the things, which they were before, yet doe ye denie them to be the very thinges themſelues. Wherevpon if at any time the names of breade and wine doe occurre in the holy Fathers of the Church, the ſame ye teache to be vnderſtoode on this wiſe. To witte, that they bee called breade and wine, not in reſpect that they be ſo, but becauſe they were once ſo: and that the very ſubſtance thereof is gone farre away, and that therein is nought reſiant nowe that is elemental, beſides the onely names of elementes, and emptie fourmes onely of breade and wine, the names whereof they doe reteyne ſtill, but haue vtterly loſt the verie ſubſtaunces themſelues: and do conteyne nought elſe now beſides the naturall and ſubſtanciall bodie of Chriſt, by the which bodie neither bee the fourmes affected, nor doth the bodie affect the fourmes.

Tranſubſtantiation of the doctrine of ſacramentall formes in the Lordes ſupper is deſcribed.

Loe, this nowe is your gay diuinitie in deſcribing the Sacrament: the which howe agreeth with the Scriptures, with the iudgementes of the auncient Fathers, with the antiquitie of the purer primitiue Church and with fayth it ſelfe, nay rather howe farre and wide

it is

it is dissonant and discrepant from all truth and reason, it shall not bee amisse to discouer in fewe woordes. for I thinke it not conuenient to vse many wordes herein. And first whē we heare that saying of Paul, Let a man proue himselfe, and so let him eate of that breade, and drinke of that cuppe. &c. May any man bee so voyde of reason to affirme this to be spoken touching the fourmes and not the materiall part of breade and wine? for what shall we say? may any man ymagine that to eate, to breake, to eate of the breade, to drinke of the cuppe, is to bee referred to emptie and bare shadowes of bread and wine onely, and not to the naturall breade? In the Decrees is a certaine sentence extant, vouched out of Hylarie, whereof we made mention before. The bodie of Christ, sayth he, that is receiued of the altar, is a figure whiles the bread & wine are apparantly seene with eyes: but it is the very body, when the inward fayth apprehendeth it for the bodie and blood of Christ. &c. To the same effect, and in like plaine phrase of speech writeth Cyprianus: The Lorde sayth Cyprian, did vouchsafe to call wine by the name of his blood, the liquor which was enforced by the presse out of the grapes and clusters, and made into wine, &c. For what shal we say? do we easily wring accidents of wine out of grapes & clusters, & not rather the very substancial liquor of wine? What? when you heare out of Origen: Not the matter of bread, but vpō the bread the word was spoken, which is profitable to him that eateth in the Lord not vnworthily. And aboue a little after thesy, what wil you answere to these woordes of Gelas. who writing of the Sacraments of bread & wine. Howe that wee are by the same made partakers of the heauēly nature, yet doth boldly pronoūce that the substāce of bread & wine do neuertheles remaine stil. Besides these when ye read also the woordes of August. And we receiue this day visible foode. &c. What, I say, when

1. Cor. 11.

De consecra. dist. 2. corpus Christi.

Cyprian. lib. epist. 6.

Origen in Mat. cap. 15.

August. in Iohn. Tract. 26.

when on all sides your eares doe fully conceiue the voyces of the most choyse learned fathers touching the vilible meat, the bread which is broken, the wine which is crusht out of the grapes, the matter, and the substance of bread and wine: when as these so many authours whom I haue cited, do as it were thrust into your mouth bread & wine: doe you notwithstanding not receyue bread nor wine: and are yee yet so poreblinde as not to see ought else here but phanatical superficiall shadowes onely, and accidents of bread? Surely that queysie stomacke of yours deserueth in my conceyte to bee continually fed with those delicate cates of accidents.

But bycause I will not oppresse you with testimonies I surcease here. This one thing I demaund: sithence these vilible kindes whereof ye speake, doe holde yet the names of the things which they were before: I woulde faine know, whether togither with the names they do retaine the effect and operation of the same things wherein they be sayd to feed, and to nourish, yea or nay? If ye say, yea: certes ye feed your guestes very finely, that so feede them with colours and shewes of accidents not much vnlike, as if bycause Pepper is black, therfore a man should say it is hote in the mouth: or bycause salt is white, therefore it doth sauour and season victuals.

Whether the operation of bread remaine in the Sacrament togither with the kindes and names of bread, yea or nay.

But if ye say, nay, what consonancie of likenesse shal there bee betwixt the Lordes flesh and this Sacrament, which you fasten wholy to shadowes: seing that shadowes haue no force at al to refresh, & withal seeing ye leaue vs no substaunce of breade whereupon wee may feede: For what shall we say: doeth not the flesh of Christ nourish the inwarde man no more substancially, then the outward formes of bread and wine doe nourish the bodie? Surely yee haue discouered vs verie daintie delicates, whereby the bodie is neither fedde, nor soule refreshed. For whether the inwarde soule doe receyue no more comfort

No likenesse betwixt the accidents and the body of Christ.

comfort of the flesh of Christ, then our outwarde bodies nourishmēt of visible formes, I leaue to other mens iudgement, how wel we are like to be fed.

Besides this also remayneth yet another tryfling toy of most vaine distinction, to witte: Of the Sacrament, and not the thing: Of the Sacrament and the thing: Of the thing and not the Sacrament. Of which diuision there is not one member so much that is not altogither rotten. First whereas he placeth the Sacrament in certaine emptie and Metaphisical formes remoued from the thing it selfe, therein he doeth no more digresse from all conuenience of reason, and the iudgement of the auncient fathers, than most blockishly vary from himself. For discoursing a little earst of the nature of a Sacrament, he affirmed that it ought to be of such efficacie, as might be able to refresh the bodies of them that did receyue it. But these fantastical formes remoued from the thinges, doe not refreshe the bodie. *Ergo* they bee not the Sacrament in anie respect. Againe, whereas hee sayeth that these visible kindes bee the Sacrament onely, yea and a Sacrament also of a double thing: bycause they signifie both, and doe carie an expresse likenesse of both: this is also of both partes false. For first the thing that is neither breade nor the bodie, nor a thing, but a Sacrament of a thing onely: not a creature, but the accident of a creature, nor is any substaunce at all, howe can it possibly bee, that the same thing which is not any thing at all, may seeme to bee a Sacrament of some one thing, and of some substaunce, yea and that also of a double thing? Or what kinde of likenesse at the length may there seeme to bee betwixt these monstrous formes, and the bodie of Christe, eyther naturall or mysticall, in the one whereof wee doe receyue nourishment: in the other vnitie: sithence in formes there is neyther any power to refreshe bodie or soule, nor any vnion or knit-

Lib. 4. dist. 8.
1 The Sacrament onely.
2 The Sacrament and the thing.
3 The thing, and not the Sacrament.

The visible formes cannot be the Sacrament of a double thing: to wit of the bodie, and of the mysticall bodie.

ting together of partes and members? Moreouer where as the same Lombarde doeth affirme that the naturall flesh of Christ is the Sacrament of Ecclesiasticall vnion: howe will hee agree with himselfe. Whereas nowe he doeth abide by it, that these visible formes bee the Sacrament of that coniunction? What monster will this bugge whelpe foorth at the length: That cannot be contented to haue littered his visible formes for a Sacrament of a double thing: vnlesse hee must also whelpe foorth vnto vs a double Sacrament out of the same emptie paunch of formes? But perhappes this great maister of Sentences was so busied about coyning of new Sentences, that he had quite forgotten the olde Prouerbe: to witte, That it behoueth a lyar to be alwayes fresh of remembrance.

An argument against Lombarde who doth affirme that the natural bodie of Christ is a Sacrament of his mystical bodie, that is to say, The church

So hitherto nowe what is the Sacrament onely, and not the thing, you vnderstande well ynough I suppose. In the seconde place nowe steppeth forth an other as farre fetched a riddle conned out of the braine panne of Sphynx her selfe verie deepe and daungerous to bee assoyled. Namely, what thing that may bee, that is both the thing, and withal the Sacrament also. If thou canst not vndo this tarring yron, gentle reader (for I know thou art not able of thy selfe to attaine to it) this deepe riddlemaster will discouer it vnto thee. For he will tel thee that it is the flesh of Christe, which being both a substance in respect of the visible forme of bread, vnder the which it is contained and signified, is also the Sacrament of the mystical body, in as much as it signifieth the mystical vnitie of the Church forsooth, and representeth the expresse ymage thereof. O marueylous nimble witte, fined in the verie bottome of all Lombardie. But from whence is this expresse ymage of this Sacrament deriued, whereof Lombarde maketh mention? Forsooth out of S. Paul; First, where he sayth, We be many one bread and one

What thing is that thing of the Sacramẽt, and the Sacramẽt of a thing, and howe it is both according to Lombard.

1. Cor. 10.

bodie:

bodie: Then next out of Auguſtines wordes: The Church, ſayeth he, is called one bread and one bodie. For this cauſe, That as one loafe of breade is made of many grapues, and as one bodie is made of many members: ſo the Church is united and knit together of manie faythfull through the coupling or mutual knot of loue. As concerning S. Paul, the whole and natural deriuation of this ſimilitude is deriued not from the bodie of Chriſt, but from the bread onely. Nowe to admitte this to bee true, that there is no ſmall reſemblance betwixt the true bodie and myſtical bodie of Chriſt: yet doth not euerie ſimilitude make a Sacrament, though euerie Sacrament doe conteine ſome certaine ſimilitude. But from whence hath Lombarde pyked out this that he teacheth, that the true natural bodie of Chriſt ſhoulde bee the Sacrament of his myſticall bodie? Is it bycauſe it doeth ſet fooyth the likeneſſe thereof? But there be many things in the frame of creation, that reſemble eche other, yet bee they not Sacraments. If no Sacraments ought be receyued into the Church, but ſuch as the Lorde himſelfe hath inſtituted, let Lombarde tel vs, where the Lord did euer inſtitute or deliuer his natural bodie to bee a Sacrament of his myſticall bodie. Moreouer, when hee hath ſhewed it, howe ſhall hee honeſtly auoyde as great an abſurditie, to witte, to clogge the Church with eight Sacraments of verie neceſſitie? For if the Church bee poſſeſſed of ſixe Sacramentes, beſides the Sacrament of Euchariſt, and that out of the ſame Sacrament of Euchariſt alſo two other Sacraments doe ſpring vp: the one whereof muſt bee a viſible forme conteyning and ſignifying both the true and myſticall bodie of Chriſt: the other muſte bee the verie naturall bodie, which muſt beare the expreſſe image of his myſticall bodie: then muſte it needes followe, that by this meanes the Churche ſhall bee enlarged with eight Sacraments.

Auguſt. de Sacramentis fidelium.

Looke into *Auguſt. contra Donatiſt. lib. 7. cap. 50.*

Eight Sacraments hatcht out of *Lombards* diuinitie.

The thing, and not a Sacrament.

In the thirde place commeth in nowe to entreate of an other speciall note of that which is the thing and no Sacrament. Wherin to admit likewise that which Lombard disputeth of the mystical vnitie of the Church, and of the many members of one bodie: yet doth not this vnitie belong any thing at al to the thing of the Sacrament. Neither was this supper ordeyned to any such end, that it should note vnto vs the vnitie of the mysticall bodie, but that it should be a memorial of the natural body that was deliuered to death on the crosse for our sakes. Which the Lord himselfe doth verifie to be true in most plaine and euident speeches: Take ye, sayth he, Eate ye: this is my body that shalbe deliuered for you. Therefore the very material substance of this Sacrament is not the church, but the natural bodie crucified and slaine for vs. Neither will any man confesse that the Church of Christ was crucified for vs. Besides this albeit this vnitie haue some place in the holy Supper, yet is this blackish and false which he teacheth, that the Sacrament of this mysticall bodie is resiant in the natural bodie of Christ: for as much as S. Paul doth apply this mystical vnion not to Christs bodie which was crucified for vs, but vnto the elements of bread and wine. We bee many one bread, sayth he, and one bodie. As much to say, One loafe many graines: one Church many members. Which similitude of the Apostles, if must be so necessarily combined to the sacramentall bread, as Lombard himself doth affirme, what conuenience wil here be of a similitude betwixt graines of bread, and the members of the Church, if this Papists brood wil vouchsafe vs in the Sacrament neither bread, no not so much as one graine of bread?

The substance of the Sacrament is not the vnitie of the mysticall body, but the death of his naturall bodie.

But here, I trowe, Lombardes diuinitie will helpe at a pinche, calling vs backe againe from the substaunce of breade vnto the bodie of Christ vnder formes: for thus he speaketh. This bodie, sayeth he, hath a likenesse

Lib. 4 dist. 8.

with

with ẏ mystical thing which is the vnitie of the faithful.,, &c. But Saint Paul contrariwise doeth deduce all the proportion of this similitude from the bread: saying, We bee many one bread, and one body of the Churche. Whereupon take heere and Argument, Lombarde, framed by vs agaynst you taken out of Paul and Augustine.

As one Loafe of bread is made of many Graines, and as Wine is brought forth of many grapes: so the body of a perfect Churche is combined togeather in perfect coniunction out of many persons of them that doe beleeue.

An argument againste the assertion of *Lombarde*.

The sacrament was not instituted to signifie the vnion of the Church.

But there bee no graynes nor grapes in the visible formes; nor in the natural body of Christe.

Ergo All this similitude of the mysticall vnion of the Churche is deduced not from bare formes, nor from the body of Christ, but from the bread and Wyne onely.

Euery Sacrament is instituted by Christe expressly to make a plaine demonstration of some certen thing.

An other Argument.

The body of Christe in respect that it consisteth of many members, is not any where instituted by Christe for a Sacrament to signifie the vnion of the Churche.

Ergo The vnion of the Churche is not the thyng of this Sacrament wherof Lombard maketh mention.

Euery Relatiue hath his Correlatiue answerable vnto him, which can bee but one answerable to one.

The thirde Argument.

All Sacramentes, as they be signes of thinges significant, be Relatiues.

Ergo The visible forme as it is a Sacramente by Lombardes doctrine, can not bee a Sacrament

of

of a double thing.

Lombardes three folde error.

Wherfore herein appeareth a threefolde error of Lombarde, First where he maketh the visible forme to be the Sacrament of the true & mystical body of Christ.

Lombardes viii. Sacrament.

Secondly, whereas hee setteth downe Christes body as an eight Sacrament to signifie the vnion of the Church, considering that Christ did neuer institute his body for a Sacrament, nor gaue it at the Supper too any suche ende that it shoulde signifie any vnion. Thirdly, where as hee maketh the selfe same vnion of the Churche suche a thing, as shoulde bee answerable to both Sacramentall signes as the proper correlatiue of both signes. Whiche of all other cannot possibly be: for as much as to haue a double correlatiue answerable to one only Relatiue is a most grosse absurditie.

Beholde now, friendly Reader whatsoeuer thou be, howe wickedly these Diuines doe take out of the Sacrament all substaunce of bread, thereby too choppe in theyr horrible sacriledges: for if this mysticall vnion of the faithful be the thing of the Sacrament: and if bread be not the Sacrament of this thing, but the naturall body of Christ borne of the Virgin, as they stifly contend: Then it followeth hereof of very necessitie, that the Churche ought to be by so much the more honorable then the body of Christ, by how much the signes are lesse valuable then the things to the which they be applied.

An Argument.

Signes be of lesse value then the things whereof they made significant.

The naturall body of Christ is a signe of the ecclesiastical vnitie according to Lombarde.

Ergo The naturall body of Christe is of lesse value then the Ecclesiasticall vnitie.

Which being a matter horrible to be uttered, yet this doeth so muche the more aggrauate the horror, that these choppers

choppers and chaungers doe so chaunge the substance and naturall vigour of the Sacrament, which ought be ascribed properly to the Lordes death and passion, from the power of Christes passion, to Christes vnion: from the body of Gods owne sonne, to the Church: as though the holy memoriall of this sacred Supper were instituted to none other ende, then to certifie the vnion and louely societie of the Churche. When as the Lordes meaning dyd reatch to a farre higher mystery in this institution of the Supper, which may be made most euidently apparant by the very wordes and circumstances of the wordes of the Supper. For when the Lorde did commaunde to take and eate, he doeth not say, this is my mysticall body, that shal fructifie and encreale out of many members of the Church: But this is my body, that shalbe geuen for you. Whereupon if I might now argue in the schooles of Diuines, I would on this wise proceede against mine aduersaries.

An argument.

The thing that is properly signified in this Sacrament, is the only flesshe of Christe geuen for vs.

The power of the vnitie and societie of the Churche was not deliuered for vs.

Ergo The vnion of the Church ought in no respect be called the substance of the Sacrament.

Therfore this doctrine of Lombarde is false & vtterly to be abandoned, wherein hee affirmeth that this visible forme is a sacrament of a double thing. And albeit I will not deny that this mystery of Ecclesiastical vnion & christian coniunction is a matter of vnspeakable excellency, & to haue singuler likenes & relation to bread, as S. Paul testifieth: Yet Paul teacheth no such doctrine, to wit: that the sacrament was instituted to that ende, or that the elements of bread and wine were deliuered to bee eaten and vsed for this purpose, namely, to expresse this mysticall

The visible forme is not a Sacrament of a double thing, no not so much as a sacrament of any thing.

vnion

union: but that it shoulde allure vs to to an other matter rather: to wit, to the very body of Christe which shoulde suffer for vs, that is to say shoulde represent the passion of Christe, which doth truely quicken vs, make vs too fructifie and to growe vp.

There bee two things that bee eaten in the Lordes supper, the one corporally, the other spiritually.

Therefore the estate of this Sacrament doth require that the Sacrament it selfe, and the thing of the Sacrament also be both of this nature to comfort & to nourish: for otherwise howe can the thing significant agree with the thing signified, vnlesse the nourishment of the one bee answerable too the nourishment of the other? Now this is without al question, that nothing can nourishe vnlesse it bee first eaten. Wherefore as there bee twoo thinges that doe nourishe, so must there be two thinges that muste bee eaten. In the one whereof is the Sacrament of the body: in the other the verye thing it selfe is deliuered: namely, the passion of his naturall body: And as they both nourishe, so they muste both bee eaten. The bread feedeth: the flesh of Christ crucified feedeth: but after an other maner. The bread feedeth corporally, the fleshe feedeth spiritually. That one, the naturall body: this other, the spiritual part of the soule: the bread feedeth this present lyfe, the fleshe feedeth vnto the euerlasting life to come. For as the life of the bodie doth growe & encrease by dayly bread and foode, euen so the spirituall life is preserued by the passion of Christ. Which the Lord himselfe foreseeing before, did vtter these woordes of himselfe not without great consideration: My fleshe is meate indeede, my blood is drinke in deed, geuing vs to vnderstande, that by blood hee did meane the blooddy Sacrifice of his owne flesh. Therfore as there is two kinds of mans life: To wit, earthly and heauenly: so haue they both theyr proper foode. The earthly life is preserued with foode and bread: the heauenly life is obteined with the death of Christ. And for this cause nothing coulde

haue

haue beene more * commodiously handled, then that the Lorde shoulde deliuer the bread and wine for a memorial of his passion, because of the agreable application of the mutuall resemblaunce.

* *Rabanus Maurus.* The naturall bread maye conueniently bee called the body of Christ, because it doeth comfort the hearte.

And heereof aryseth al the substaunce of this Sacramentall Action, whereby bread and wyne doe obteine too bee called by the name of the body and blood: not because the thinges themselues doe alter theyr substances, but after the vsuall phrase of speach, which is commonly frequented in all languages almost, & chiefly aboue others in the mysticall Scriptures: Namely, that thinges * significāt shoulde obteine too bee called by the thinges which they doe signifie. Which being most manifestly to be approued by innumerable testimonies of the Scripture, is aboue all other moste iustifiable, in this one Sacrament chiefly: where the name of the body is attributed too the bread, but not the substaunce: none otherwise in very deede, then as by like phrase of wordes is set downe in the booke of Genesis: where seuen eares of corne are called Seuen Yeeres: Flesh, Eye: Seede, the Worde: a Fielde, the World: the heauenly Father, an Husbandman: Christe named a Vine or a Lambe: the Apostles called Salt of the earth: Peter, a Stone: and Iohn the Euangelist not only called of Christes own mouth, the sonne of the Virgin, but accepted of the mother of Christe as her sonne by the Lordes commaundement: Yet wil no man be so mad for this cause to affirme that vnder the figure and forme of this Disciple he either became truely and naturally her sonne, or the Virgin his naturall mother: for it is one thing

* *Augustē de Ciuitate Dei. Lib. 8. Cap 48.* All significant thinges doe seeme after a certaine maner to beare the substaunce of the thinges signified.

Genesis. 41.
Esay. 40.
Matth. 13.
Iohn. 15.
Iohn. 10.
Matth. 15.
Iohn. 19.

thing to bee called a mother by name, an other thing too bee a naturall mother in deede. After the same maner fareth it with the Sacramentes: in the which must be considered, not what they bee, but what they be called, and wherfore they be so called. For euen amongest vs in our dayly and vsual speaches, as also in the Scriptures chiefly many thinges are many times beautified or described by strange * names, where notwithstanding no alteration is made of substance, but the reason and cause that mooued the holy ghost to name it so is noted. After the same maner Christ doth call bread his body: not meaning thereby to transubstantiate the substance of the one into the other (neither was it to any purpose at all to haue done so) but to expresse the power of his passion: for this cause therefore hee tooke the * bread and cup of wine, and called them his body and blood, which he would giue for the sins of the world. Neither did he only cal them so, but also did deliuer them in his last supper to bee eaten and drunken in steede of his body and blood. In like maner before Supper he vouchsafed by a like Figuratiue phrase of speache too call his owne * fleshe meate, and feeding bread from heauen. But least any man may fayle in the propertie of woordes I thinke it good too hearken vnto Augustines counsayle

August. contra Maximinum. Cap. 22. For these be the sacramentes in the which is not alwaies noted what they be, but what they signifie, bicause they be signes of things being in substaunce one thing, but in significatiō another.

* *Beda citans August.* 1. *Cor.* 10. In the sacraments, one thing is seene or named, another thing is vnderstanded.

* *Gelasi. contra Eutichetem.* The substance of bread and wine doth not depart away

Chrysost. ad Cæsar. The nature of bread doth remaine in the sacramente.

Theodoret. Christ doth not change the nature of bread.

* *August. Epist.* 23 *ad Bonifacium.* The heauenly bread which is Christs fleshe, is after his maner called the body of Christe, being in very deede the sacrament of Christes body.

salie, who discoursing vpō the 33. Psalm of Dauid, wherin it is said, that Dauid did change his coūtenance before Abimelech (alias before Achis) he doeth transpose this figuratiue speach of chaunged coūtenance, to ye words of Christe vttered touching the supper of his body & blood For as Dauid is saide to haue dissembled in countenance before Achis the king, seeming outwardly otherwise then hee was inwardly: After the selfe same maner of speache the Lorde himselfe treating of his flesh and blood, doeth seeme in Augustines iudgement, as it were changing countenance before Achis (to wit, an ignorant king) to expresse one thing in vtter shewe of woordes, and to conceale an other thing in a secrete mysterie before the Capernaites (to wit a grosse ignorant people.) Wherevpon Augustine commaundeth vs to *knock here bicause there is some hidden thing shut vp in this place: and not to sticke too much to the letter which killeth, but exhorteth vs to rayse our selues too the spirituall sense, which doeth geue lyfe. Because the spirituall vnderstanding, sayth he, doeth make him that doth beleeue to be safe. *Augustine in Psal. 33. Ther is somewhat shut vp here: Knocke, and sticke not in the letter, because the letter killeth, but seeke for the spirit, for the spirit doeth geue life.

And proceeding forward in the same comparison: wherein he compareth Achis the king, That is to saye, the kingdome of error, with the Capernaites: & Dauid with Christe, hee inferreth on this wise: when our Lorde Iesus spake of his body: except yee eate my flesh, and drink my blood: the disciples did abhorre this speache because they vnderstoode it not.

*August. vpon the foresaide Psalme. When our Lord Iesus Christ spake of his body, Except a man eate my flesh &c. his disciples, that followed him, did loath that speache, & not vnderstāding his meaning, thought the Lord spake some hard thing, as they speaking with Achis. How is this? bicause he changed his coūtenāce, therfore he seemed to thē as though hee had been mad, but he seemed only to the king Achis that is to saye, to the foolishe & ignorāt, therfore he sent thē away, & departed frō thē. For they did not cōceaue the true meaning of his wordes in their harts, because they could not cōprehend him. For

For the Lorde in the chaunge of his countenance seemed vnto them to bee halfe frantike, when he spake of eating his flesshe: therefore they supposed that the Lorde seemed beside himselfe, knowing not what he spake and as it were halfe mad. But he seemed so to be vnto Achis the king, that is to say, to fooles, and to ignorant men: and therefore hee forsooke them and went his way: or rather they forsooke him, because this speache seemed very hard vnto them: when as notwithstanding the speach was not hard, but they rather hard & dul of vnderstanding, not the speache. Who if had not departed from him but abiden still with the Apostles, hee had instructed them plainly howe they shoulde haue conceaued the sense of the woordes: as hee * taught the other Apostles, when hee tolde them, It is the Spirite that quickneth, for the flesshe profiteth nothing: My woordes which I haue spoken vntoo you bee spirite and life. As though hee had saide accoording to the interpretation of Augustine, Understande yee my woordes which I haue spoken spiritually. This body which you see, shall yee not eate, nor drinke that blood, which the Iewes shall shed out of my side I haue deliuered you a certaine Sacrament, the same being spiritually vnderstood wil quicke you. Wherby no man can be so blockish except he be altogether void of sense, what the purpose of the Lorde was in the Action of this Supper: and howe hee woulde haue our hearts & minds affected towards these misteries, with what * mouth and by what instrumentes hee woulde haue vs too receiue this bread of his body. Wherby his purpose was to make plain demonstration vnto vs of the spiritual efficacie of his

Augustine in Psalm. 98.

* *August contra Aduersar. Leg. & Prophet. Lib. 2. Cap. 9.* We mendo receiue the Mediator of God and men Christ Iesus, giuing vs his flesh to bee eaten, & his blood to be drũken with the heart and mouth of our faith.

* *Basil de Baptis.* What profite haue these wordes? forsoth, that eating and drinking we become alwaies mindful of him who was put too death for vs and rose againe.

his * passion, and our faith on him, which hee could not haue done by any so fitte similitudes, as by setting downe these chiefe and principall staues and suppoztes as it were of this pzesent life, which do serue foz the daily foode and necessary nourishement of the bodie.

* *Ambrose in 1. Cor. 11.* Bicause wee be made free by the death of Christe, being mindefull thereof, we doe by eating and drinking signifie his flesshe and blood which were deliuered for vs.

I haue hitherto nowe manifested a cause sufficient enough, except I be deceiued, that moued our Lozde to institute this sacrament of his body and blood in bzead and wyne: Namely, to repzesent the power and efficacie of his most ghostly and comfoztable death, not onely to our faith and remembzance, but to our senses also by a most apte similitude. Which similitude beeing not able to be made consonant by any meanes without bzead and wyne: hereof therefoze commeth it to passe, that reteining bzead, we doe admitte here a necessarie figuratiue speeche: whereby wee doe most truely call bzead by the name of Chzistes body, and the body of Chzistе by the name of the bzead of life. Foz if it might bee lawefull foz Lombard too vse this kynde of speeche, In * bread, that is to saye, in forme of bread: in the sacrament, that is to saye, in the visible forme: Againe, wheresoeuer part of the bodie is, there is the whole, &c. which can not be spoken of any man without a figure: Why then shall it not bee as lawefull foz vs by the same figure to affirme that bzead is the body of Chzistе, that bzead doth signifie the body of Chzist as well as Lombarde can winke in his owne pzoper conceit, and saye, The visible fourme is bread: the

A figuratiue speeche necessary in the Lozdes supper.

* *Sentent. li. 4 dist. 12.* There is the true breaking & partition which is made in bread, that is to saye, in forme of bread. *And again in the same place,* The breaking and portions are made in the sacrament, that is to say, in the visible form, Lõbard *And in the same place.* * Where part of the body is, there is the whole. &c. But Augustine sayeth otherwise in his 57. epistle. Euery greatnes is lesse in the part, then in the whole.

forme, that is to say, the bread doth signifie the body of Christe.

It remaineth now that you (holy father) with your cowled cloysterers render vs a cause likewise, why yee driue the bread out of the sacrament like a runneaway. Why in this case you will not admitte a figure in any case. For this is your doctrine, that in the sacrament no bread is eaten, but the very body of Christe simply, naturally, and really. Go to, what was the cause at the length why the Lorde him selfe should either deliuer vnto his guestes his owne naturall flesh to be deuoured, or why doe ye suppose that we ought to beleeue the same to bee true? you will aunswere, that hee did it to the ende hee might feede our fraple, weake, and vncleane flesh with his most holy flesh. Of the very same opinion were the Capernaites wandring in the same mismaze long before your dayes: and being offended as Cyrill reporteth with the wordes of the Lord, reuolted from him. The same answere therefore which they receiued of the Lorde, be yee satisfied withal at this present. The flesh saith hee, profiteth nothing at all: that is to saye, Christe did not meane here his naturall flesh simply, which being borne for vs, crucified for vs, and risen againe, doth profite very much in deede, but hee did meane of our eating his body. According to which kinde of eating, if Christ do plainly confesse that his flesh is altogether vnprofitable, will you grounde all the commoditie and profit of the sacrament in the eating of his flesh? And after this will exact of vs also that forsaking the very meaning and open exposition of Christ him selfe (who doth testifie that his wordes be spirit and life) should accept this your childish grammaticall construction of the fleshly deuouring naturall flesh for sounde and catholike diuini-

The cause is sifted out why the Lord in his supper did institute a sacrament of his body

Cyrill Catechis. Mystag. 4. The Iewes not conceiuing the wordes of Christ spiritually being offended went backward, bicause they imagined that they were called to the deuouring of mans flesh.

A comparison betwixt the papistes and the *Capernaites.*

diuinitie?

But here againe will some one of you steppe foorth like a tall fellowe, and saye, when the Lorde spake those woordes of his body, he uttered no sillable or terme of signifying. Neither did he speake thus, This doth signifie my body, but did professe simply without all figure, this is my body. But this trymmetrammie so nicely conned out, Augustine will easely unlose unto us. Who writing against Adimantus, doth amongest other rules recited in the nature of a signe reckō by this same very speech in the Gospell. The Lorde, saieth Augustine, doubted nothing to saye, This is my body, when hee gaue a signe of his body. Verily, if he gaue a signe of his body, he could not choose but giue somewhat wherein hee might signifie his body, although there bee no woorde significant expressed. In like maner neither was any woorde significant uttered by the Apostle when hee spake of the Rocke, as the same Augustine witnesseth: for the Apostle sayed not, the rocke did signifie Christ, but the rock was Christ; when as neuertheless no man ought to doute of the Apostles meaning herein, not that Christe was a very rocke or stone in deede, but that the rocke did signifie Christ.

Aug. contra Adimantum cap. 12.

An obiection. Christ sayed not, this doth signifie my body, but this is my body. *Ergo*, simply it is Christes body. *August. aeth answere*, Paul sayed not the rock doth signifie Christ, but the rock was Christe. *Ergo* The rock was Christe naturally.

August. de Cinitate Dei. lib. 18. Cap. 48. Bicause after a certen maner all thinges significant doe beare the names of the thinges signified. As this speech of the Apostle, the rocke was Christe, when as notwithstanding it did signifie Christe.

Or if these tolly fellowes will not bee satisfied with this answere of Augustine, then let Ambrose answere for Augustine: Who setting downe the matter playnely by the woorde of signifying: Bicause, saith he, we be deliuered by the death of the Lorde, beeing myndefull hereof we doe in eating and drinking signifie

the flesh and blood, which was crucified for vs.

But if all the speeches which Christe vsed (which are euery where very plentifull in figures and parables) must bee leueled according too this playne rule of the letter, then let vs in our entry at the Church doore, worship the doore, bicause in like vtterance of speeche the Lorde sayde: I am the doore, if any man doe enter by me &c. Where appeareth no sounde of any woorde of signifying, whereby he might manifest vnto vs that he was not a doore in deede, but did signifie a doore. But in this place I see you forsake your grammer construction, and shrowde your selues vnder a figure, and not without cause. And what scrupule is it, I praye you that may let vs to vse a figuratiue speeche as wel here where he saith. This is my body? Or why shoulde you bee more squemishe at a figuratiue speeche where we are saide to eate Christe, then where we are commanded by the scriptures to put on Christe? Paul doth instruct the Galathians on this wise. Al ye that be baptized, haue put on Christe: and here you acknowledge a figure: Christ teacheth vs, that he is the foode of our life, and commaundeth vs to eate him, affirming that to be his body, & here ye can take no notice of any figure. And why so I praye you? or what reason doth enduce you to this, that in putting on Christe you will seeme altogether spirituall, but in deuouring Christe altogether fleshly and carnall, preparing your myndes there, and here onely your teeth and belly?

Gala. 3.

Christe is none otherwise eatē in the supper, then he is put on in baptisme.

But I vnderstande what scrupule this is that so much altereth your diet. It is bicause in the woordes of the supper a certen speciall commaundement is set downe by Christe, whereby wee be commaunded to doe this in remembraunce of him. Goe to, and doth this seeme cause sufficient enough, why reiecting the figure, you shoulde runne awaye from heauenly diuinitie,

to

to boyde the grammaticall construction, from the spirite to the letter, from life to the belly? Why then when S. Paul doth not onely make vs to be cloathed with Christ, but also commaundeth vs to put him on? When as also he commaundeth vs to take the swoorde into our handes, which by expresse denomination hee calleth the woorde of God, and sayth the Buckler wherewith hee chargeth too be furnished, shall wee therefoore strickely conster these commaundementes of the Apostles, after the naturall phrase and simple maner of speeche leauing the spirite? May I be so bold (holy father) to demaund of you, when the blessed virgin is commaunded to take the disciple of Christe for her sonne (as is before mentioned) shall wee therefoore take him for her naturall sonne borne of her body? Men are counsayled too gelde them selues for the kingdome of God: what shall wee therefoore followe the fonde example of Origen in the carnall construction of the letter? The Lord him self doth els where commande to pluck out the eye, if it offende, likewise to cut of the right hande, and the right foote, if they offende: the same Christe also doth by expresse woordes forbidde, that none of his disciples should seeke to be saluted by the name of Loorde or maister, and that none of his seruauntes shoulde presse vp to the highest places and seates in meetings together, is there any one of all your holy crewe that will therefoore mangle his body, and cut of any his members or pluck foorth his eyes at this commaundement of the Gospell? or will any of you thinke it matter vnseemely for a bishop to beare rule ouer others? I thinke you will not: for you will saye, it were a very absurde matter to be done. Nowe which of these seemeth more absurde vnto you, either to cut of the hande or foote from the body, or to take the eye foorth of the head, then to deuoure at one morsell a quicke liuing man, whole and soounde together with handes, feete, eyes and skinne flesh, blood, bones, yea,

Figurative speeches.

The absurditie of the litteral exposition of the speeches and mysteries of Christe.

his gutes also, naples, sinowes and muscles, and to swallow him downe into the panche.

And yet notwithstanding, may not all these so many and so monstruouse absurdities which you see plainely with your eyes, and which the very course of nature can in no wise disgest, preuaile with you to call your * grosse and fleshly fat imaginations to the spirituall vnderstanding of these woordes? wherein if you can not finde in your heart to credit your owne senses and reason, nor to yelde to your iudgement (holy father) yet ought the authoritie of Augustine not so lightly be regarded, who in his booke de Doctrina Christiana, discoursing vpon the maner of discerning the properties of woordes, whether they be properly spokē, or figuratiuely, amongest other his rules hee setteth downe this for a speciall note, namely: that where any speech wil seeme to commaund sacriledge, or an haynous and wicked thing, the same speech, should be construed for a figuratiue speech. And least any man shoulde cauill here that this note doth not appertaine vnto the Eucharistie, let Augustine be hearkened vnto, beeing the expositour of his owne woordes, who doth applie this chiefly too those woordes vttered of eating Christe his flesh and drinking his blood: In which woordes of Christ, saith Augustine, bicause a wicked thing semeth to be commaunded: hereof hee concludeth on this wise. It is a figure therefore, saith he, cōmaunding to participate with the passion of our Lord Iesus, & sweetly and profitably too laye vp within the closettes of our remembrance that Christs flesh was woūded & crucified for vs? What can bee more manifest then these woordes of Augustine? what more autentyke then his authoritie? which if wee yelde vnto to be truth in deede, then either must you abandon this newe framshapen poppet of Papistical

* *Cyril. ad obiecta Theodoreti.* Our sacrament doth not affirme the deuouring of a mā, nor leade the mindes of the beleeuers irreligiously to grosse imaginations.

Augustī de doctrina Christiana li. 3. cap. 10.

Augustī In the foreiaid booke. cap. 16.

pistical transubstantiation, or incurre the blemishe of horrible wickednesse, and withall yelde ouer to many other grosse absurdities, quite against nature and kynde, whether ye will or no.

For what more execrable wickednesse or horror more detestable may a man not only cõmit, but imagine more vnworthy the precious body of our Lord, then in bidding bread and wine adiew out of the sacrament, to supplie in place thereof Christe his naturall flesh, to be torne with teeth really and corporally, to be deuoured flesh, blood & bones, to conuey it so into the stomake, and to swallowe downe mans naturall blood? moreouer in respect of nature it selfe, what can be vttered more grossely absurde & more vnreasonable, then to say that one and the selfe same Christe may sitte in heauen, according to his natural and bodily presence, and at the selfe same time too be handled with hands on earth? that the substance of one selfe body is limitted at one selfe time in one certaine place, & to be conteined in infinite places: that as touching the person, Christ is but one, but hath two kindes of bodies: the one whereof must be onely locall, and al the rest of his bodies not local: to be in a place, & yet to fill no place certen: to be a true & natural body of a natural man, and yet to be neither round, nor broad, neither short nor thick, nor long, neither to haue in it selfe any proportion or distaunce of members, to wit, no distãce frõ eye to eye, from eyes to eares, frõ head to feet: but wher ỹ eies be, there also must be the eares, where the arme is, ther must be the leg, finally the heele, hand, head, & foote must be al one mẽber, & euery of thẽ supply others place, & altogethers to be one body of Christe full complete, and of all partes absolute in

Wickednes in eating the Lordes body.

Aug. epist. 57. He that sayth that the body of Christ is at one instant of time both in heauẽ & earth doth vtterly cõfounde and dissolue the nature of Christes body.

Absurdities in the Popishe transubstantiation.

Aug. in sermon ad Infantes. Christ did lift vp his body into heauen, frõ whence he shal come to iudge the quick & the dead: there he sitteth nowe at the right hande of his father. Howe is the bread his body? and the cup, or that which is conteined in the cup his blood? These things brethren, are therefore called sacramentes, bicause in thẽ one thing is seene, & an other thing is vnderstanded.

tenne thousande diuerse places at once: and yet all these must make vp but one onely body? And in this doing I praye you, what is els done, then according to the heresie of Eutiches in establishing the diuinitie of Christe too ouerthrowe meane whyles the truthe of his humanitie vtterly, and to choppe together into one confuse mixture God and man, heauen and earth altogether?

Aug. Epist. 57. ad Dardanum.

Of which matter let vs once againe heare what Augustine saieth. Do not dout (sayeth hee) that the man Christe is there nowe, from whence hee shall come agayne: imprinte in thy minde and beleeue stedfastly the Christian faith, that hee is risen agayne from the dead, ascended into heauen, sitteth at the right hand of his father, and shall come from thence, not from any where els, too iudge the quicke and the dead in the very same forme and substance of body, too the which hee hath giuen immortalitie, and from the which he hath not taken nature awaye. According to this nature, he is not to be imagined to bee dispersed euery where. For we must be very circumspect herein, least we do establishe the diuinitie of his manhood, that wee vtterly take away the truthe of his body. For it is no good argument to saye, that as in the nature of the Godhead, hee is euery where as God: likewise we haue our beeing, our life, & our mouing in him, yet are not we therefore euery where as he is: for he is after one sorte a man in the godhead, and after an other sorte a God in the manhoode, after a certen peculiar proper & singular maner. For this one person is both God and man: and they both one only Christ Iesus in al places, as he is God: but as he is mā in heauen. &c. You haue now a playne demonstration of Augustines iudgemēt, touching the sacramēt of Christs body, no lesse euident in wordes & in reason manifest, then autentick in substāce & authoritie. Unto whose testimony if

if nought els were added, I would surely think our selues sufficiently furnished euen with this one, to ouerthrow all the grosse absurdities of that Popish doctrine.

But lest we may not seeme to produce as it were this one alone from amongest al other wryters, but rather one out of many: we doo not heere so much vouch Augustine himselfe, as in the name of Augustine specifie the general faith, and common consent of the learned fathers in Augustines time, and in the same Augustine the antiquitie of the doctrine touching that matter, to be considered. For what els did the generall agreement of the Churche proclaime publiquely abroade, what do their wrytinges purport vnto vs at this present, what do their bookes testifie els, then the very same which wee professe at this day deliuered vnto vs from those our first teachers? amongest all the which the neerer any one liued to that auncient age of the Apostles, so much the further did he dissent from that newfangled toy of transubstãtiatiõ, I should rather haue said drousy dreame. The truth wherof beeing iustifiable by many sundry proofes, wil yet appeare much more abũdantly in this, that not one so much of al that primitiue & purer age did euer speake woord of any such adoring of the sacrament, of any such transubstantiation, reseruatiõ, carrying abroade, of any such byhangers and fourmes without a subiect, or of excluding the substance of bread: but al ingeneral with one voyce do proclaime that bread and wine is a signe of Christs body & blood: some call it a figure, others an exemplar, others a type, some a likenesse and token, many a memorial, and al with one voice confesse too bee a sacrament of the body: of some the body is sayde to bee represented by the bread, of many too bee shewed, of others too be signified, and many also too bee figured.

A signe.
A figure.
A type.
A lykenesse.
A token.
A memorial.
A representatiõ.
A sacrament.

Tertullian doth by expresse woordes say, This is my body, that is to say, this is the figure of my body: and

Tertul. contra Marcion. lib. 4.

in

Origen. in an other place Christe did cal bread his body. Origen also no lesse expressly. The churche offreth vppe the

Nazianzen. shewes of the body and of the blood. Nazianzen hath these wordes. Concerning the table whervnto we do resort, or concerning the tymes and helth and saluation which I do with my mouth receaue from him, &c.

Ambros. de his qui initiantur, cap. 9. Ambr. saith thus. Before the blessing of the words, other kindes are named: after the blessing, the body of Christe is signified. And in an other place: In the type whereof wee doo drinke the mystical cuppe of his

Chrys. in Epist. ad Hebr. hom. 17. blood. Chrysostome also as plainely: that hee might dayly shew foorth vnto vs bread and wine for a similitude of Christs body & blood according to the order

Chrys. in Mat. hom. 83. of Melchisedech. And againe. If Iesus did not suffer death, whose memorial then, & signe is this sacrifice?

Cyprian lib. 2. 16 Epist. 3. Cyprian saith, the people is vnderstood in the water: in the wyne, blood is shewed forth. What cā be more manifest then the wordes of Gelasius? In this action of mysteries (saith he) is celebrated the Image and similitude

Gelas. contra Eutychetem. of Christes body and blood. Theodoret. Christ dooth not chaunge the nature of bread, but putteth theretoo grace. Againe in his seconde Dialogue. For the

Theodoret. Dial. 1. Dialog. 2. mystical signes doo not goe foorth from their nature.

Bertram. What shal I needs to cyte Bertram who making a true reporte of the vsage of his tyme, dooth remoue neyther bread nor wyne out of the sacrament, but establisheth the presence therof by these wordes. The bread and wyne is figuratiuely the body and blood of Christe. And immediatly after: The body of Christ, that is celebrated in the Churche by a mystery, is after a certaine maner the body of Christe, and this manner is in a figure &

Basil. an ymage. I passe ouer here Basil who calleth bread an exemplar. Ioyne with the forenamed writers Macarius,

Macar. hom. 27. who testifying most manifestly of the bread and wyne. The bread (sayeth hee) and wyne is an exemplar of

his

his fleshe and his bloode: and they that communicate of the apparaunt bread doo eate the flesh of the lorde spiritually. Letus nowe heare Irene speaking of the bread not beeing cast out, but sanctified. The elemental bread, saith hee, taking denomination of the word of God, is no more common bread, but is made the Eucharist, which consisteth of twoo things, earthly and heauenly: and immediatly after in the same place, what is vnderstood by the heauenly thing, but sanctificatiō which commeth by inuocating the name of God? And by the earthly thing, which commeth foorth of the earth, but natural bread, which also feedeth our bodies aswel as any vsual bread. And againe in his 5. booke. When the wyne powred forth into the cuppe, and the bread being broken doth receaue the worde of GOD, it is made the Eucharist of the body and blood of Christ, from the which the substaunce of our flesh receaueth repast and nourishment.

Iren. aduersus Valentinia. lib. 4 cap. 34.

Of the same iudgement is Iustine the holy martyr liuing in the very tyme and age of Irene, who writeth on this wise. The Deacons do distribute to al that be present to make them partakers of bread, wine, & water, ouer the which thanksgiuing hath bene pronounced, or els they carry it to those that be absent. Nowe this nourrishement is called amongest vs the Eucharist, of the which may no man bee made partaker, vnlesse hee be ioyned with vs in one and the same fayth and baptisme, and liue after the example of Christe. For wee doo not receaue this as common bread, or common wyne: but as Iesus tooke vpon him flesh and blood for our saluation sake, after the same maner we also receauing this Sacramentall foode, by the which our flesh and blood is nourished by concoction, are taught that it is the flesh & blood of Christ that tooke flesh vpon him for our sakes.

Iustine the holy martyr.

The bread and wyne which passe into the nourishment of our body are called the Eucharist.

That is to say ouer the which thanksgiuing & prayers haue bin pronounced.

I could

I coulde alleadge many sentences besides these out of Athanasius, and more out of Cyril, some out of Epiphanius Dydimus and others many more, al which if I shoulde reken vp particularly, I shoulde shal se make an ende of vouching testimonies: I meane the testimonies of that auncient and primitiue purer age. By the which may bee seene plaine without all ambiguity that those visible formes and vphangers of bread without any manner of substaunce was neuer heard of as yet: and that the body and blood of Christ was so distributed in the communion, as that both bread and wyne did neuertheles remayne alwayes in this sacrament amongest them: finally that the body and blood of Christe was so conteyned vnder the denomination of meate and drinke, that the Churche had alwayes a sacrament, of the body, but not alwayes the body without the sacrament, if therefore wee haue not the body alwayes without a sacrament: then may any man easily perceaue by the very denomination of a sacrament what bee ought too conceaue of the selfe same body, for as much as the sacrament of the body is one thing, and the very body of the sacrament is an other thing, the one whereof may bee called by the others name, but can not possibly bee one and the selfe same in substaunce. For as his most blessed mother hauing deliuered Christe out of her wombe, is sayde properly and truely too haue brought forth the very natural body of Christe naturally, not the sacrament of his body: euen so likewyse this holy sacrament of Christes body, which is produced and made by the only woorde of GOD without mother at al, is called a body by a spiritual construction onely, but can not rightely bee called the substantial and natural body which issued forth of the virgin, and in the natural sense therof. For although Christ be one and the selfsame in person whereseuer hee bee, yet is hee not euery where

The Churche hath the sacrament of the body alwaies, but hath not alwaies the body without the sacrament according too that saying [You haue not me alwaies.]

Christ is otherwise borne into the world, otherwyse eaten in the world.

accor-

according to the natural substaunce, which he receiued of his mother, neither is he eaten as he was borne, for hee was borne a natural man in deede, but hee is eaten not otherwyse then by a mystery significant. In mysteries similitudes of thinges are conteined, but not the substaūce themselues properly. In the mother the woorde was made flesh: In the Eucharistie the flesh of the woorde is made our foode, I say our foode, not of the mawe nor of the belly but of the minde. Wherevppon this meate is called euery where by the auncient ecclesiasticall fathers, and that not without cause by spirituall meate: as the which is not applyed too the foode of the bodies, but which dooth satisfie the hunger of the inwarde man. For as the hunger which hungreth after Christe is not the hunger of the outwarde body, but of the inwarde man: euen so the flesh of Christe auaileth nothing too the ease of belly hunger: but all the commoditie thereof serueth for the nourishement of a better life. Otherwyse why woulde the Apostle Paul haue sent backe the hungry belly communicantes to their owne house where they might feede at full, except hee had supposed that in that holy assembly some higher mystery had beene handled besides feeding the belly?

Aug. in. Ioan. tract. 95. This bread doth require the hūger of the inward man.

Cyprian. de cœna domini. This bread is foode of the mind not of the body.

Aug. in. Psal. 103. Again in *Ioan. tract. 26 cap. 6.* Why doo yee prepare tooth and belly? beleeue and thou hast eaten Psal. 103. This is the bread of the hart, bee thou hungry and thirsty in the inwarde man.

Which beeing true in deede, verified with so many proofes, so many manifest euidences of witnesses: what wil these Romish counterfaicts lying foorth to shadowe their frensy and to defend their drouly heresy of transubstantiation? For if they do so strickly restraine the sacred body of Christ, which without all question sitteth nowe in heauen, into and within the sacrament, that there shal remaine no place nor any substaūce at al of bread sweete nor leauened

Rab. Maur. lib. 1. cap. 31. The sacramēt is turned into the foode of the body. By the power of

the ſacrament we do obtein life euerla-ſting.

leauened beſides a thing of nought onely, and ſhadowes of accidentes, what ſhal that be then, which the auncient fathers doo with ſo general agreement call a ſigne, a Sacrament, a myſtery, a type, an exemplar, an ymage, a ſeale, a ſimilitude, and a figure of the Lordes body and blood? What is that wherewith our bodies bee feede and nouriſhed as Iuſtine repoꝛteth? Are wee nouriſhed with foꝛmes and bare byhangers of accidentes? What is that, the fragmentes whereof the Deacons did in olde tyme carry vntoo others, and the bꝛoken pieces wherof (if any remained after the communion the pꝛieſts did giue to boyes that went too ſchoole too eate too their bꝛeakfaſte: which cuſtome was frequented in the church in the of tyme Iuſtinian as Nycephorus repoꝛteth? If in that firſte age of the Churche thoſe auncient fathers had but ymagined in their mindes that they did eate the natural body of Chꝛiſte altogither without bꝛead really, may any man thinke with him ſelfe that they would haue peeloed ſo litle reuerence to Chꝛiſt their ſauiour, as that the pꝛieſtes ſhoulde haue beene permitted not onely too deuoure the body of our Lord ſo bꝛoken in pieces, but alſo too deliuer boyes gooing too ſchoole the cruſtes and crommes of the leauinges foꝛ their bꝛeakefaſtes?

Nicephor. in hiſt. eccl. lib. 17. cap. 15. The cuſtome of beſtowing the fragments in *Iuſtinian* his tyme.

By the which you ſee (holy father of Rome) vnleſſe you haue loſt your eyes & ſee nothing, what the doctrine and opinion touching the ſubſtaunce and fayth of this ſacrament was then in that olde auncient age amongeſt thoſe Catholike and godly auncient fathers: and howe farre this your newe vpſtart chaungeling of trãſubſtantiation doth differre not only from al auncient antiquity, but alſo from the trueth of the ſcripture it ſelfe, which many of your own fraternty, Impes of this later age did not onely very wiſely foꝛſee, but very frankely confeſſe as your ſelfe do know wel ynough. Foꝛ I ſuppoſe the name

of

of the Author or the wordes of the Author at the least bee not vnknowen vnto you, who albeit neuer durst deny transubstantiation himselfe: yet feared nothing to vtter his iudgement thereof freely: The Churche (saieth hee) did but very lately set down the determination touching transubstantiation: for before that, it was thought sufficient that the true body of Christ was conteined really either vnder consecrated bread, or by any meanes els, but afterwardes when the churche began to looke more narrowly into the substaunce of the matter, and to enter into more exact consideration therof, it gaue foorth a more resolute determinatiō of the same, &c. To the same effect almost writeth also Iohn Fisher bishop of Rochester not the least Apostle of the Romish church, who in his booke entituled *A Defence for the King of England, discoursing vppon transubstantiation and the vse of the sacrament*, commeth at the last to this conclusion, to wit, that Trāsubstantiation is groūded more vpō the authoritie and determination of the church, then can be iustifiable by the scriptures of God & the Gospel. Wherein he did not amisse. For who doth not know that in that first nourcery of the Primitiue Churche, yea, and many hundred yeeres after: whenas Bede, Bertram, and Rabanus Maurus were liuing in the world, euen vnto that vnlucky hatching of Hildebrande and Innocent the thirde, not so much as this name Transubstantiation was euer heard of, vntill at the length in a Councell holden at Laterane in Rome the solemne edicte was established of banishing the substaunce of bread quite out of the sacrament. For if at anytyme before that councel the church had defyned any certain and grounded doctrine touching the same: how falleth it out thē that there is such a continual falling out amongest thē that followed after in diuersities of opinion and iudgement about that tran-

Eras. in Ann. in 1. Cor. 7. The Churche did lately determine of transubstantiation.

When transubstantiation began first.

The *Laterane* councel vnder Pope *Innocent* the third. Anno 1216.

translubstantiation, which some of them do stoutly maintaine, some do vtterly deny it: some do by coniecture think that others wil not graunt vnto: some others haue supposed, some doo so deliuer out that the substaunce of bread & wyne doth remaine. Lombarde himselfe doth think that there is a certain enterchaunge, but what manner of enterchaunge that is, whether formal, or substantial or of some other fashion, hee dareth not of himselfe determine any certainty. Likewyse Gabriel Biel sticking fast in the same quauemyre vnable too vnwelde him selfe cleane from out the same, is faine at the length too set downe by a plaine denial, that in the whole Canonical scriptures can not possibly be founde in expresse woordes, whether this translubstantiation dooth beginne by enterchaunging of any somwhat into the body, or do without enterchaunging beginne too bee the body with the bread: the substaunce and accidentes of bread remaining still. What shall wee say to this, that euen by the testimony of Pope Innocent the thirde his owne mouth, were some persons knowen that did affirme, that as the very accidentes of bread did remaine after consecration, so also did the very substaunce of bread remaine withal. Whereby appeareth manifestly that before that late councel of Laterane, was no certaine doctryne established touching translubstantiation. To the lyke effect wryteth Nicholas Cusanus. Some of the auncient fathers, saieth hee, are founde too haue beene of this minde, that the bread is not translubstantiated, but is inuested with a certain substaūce of more high valour.

Lombard. lib. 4. dist. 10.

Gabriel.

Nicolaus Cusanus exercitationum. lib. 6.

O notable groundwoorke of translubstantiation, verily builded vppon none other platte fourme then vppon so brittle a fundation as that ridiculous decree of the Romish Church being so late an vpstarte, as the which was not so much as by name onely euer hearde of or knowen,

which

which neuer peeped abroade into the worlde, before Satan being let loose out of Hell after the thousande yeeres of his captiuitie, was permitted too raunge openly abroade, and too defile all thinges with abhominable stenche and corruption. For on this wyse dyd Satan after hee was let loose beginne his first practises, very neere the tyme wherein Hildebrande, or not long after him Innocent the thyrd began too prop vp theyr Ierarchie ouer the worlde. O Sacred and Catholike doctrine of Transubstantiation issuing from so gracious a stocke forsooth, and grafted in suche an holy and seasonable a time. O neate and fine forgers of fraude: of whom notwithstanding, if any man will demaunde for the firste Originall of ỳ theyr doctrine, they wyll not be ashamed to fetche the pedigree thereof, euen from the very Apostles themselues, and too deduce the auncientie of this theyr transubstantiation euen vnto Melchisedech: not much vnlike too theyr neere Cozens the Gebaonites, which too colour theyr falshoode shewed foorth theyr olde shoes: so do these Romanists make a shew of the auctoritie of theyr owne Churche, and the same aduaunce aloft as it were Gorgones heade before the eyes and eares of the vnlettered multitude with very solemne protestations. Wherein theyr fraudulent guile had not beene altogeather amisse, if that the holy Scriptures had not long before discouered vntoo vs that same gracious Church of theirs, which they glorifie with the title of Catholike, to bee none other then that abhominable strumpet of Babylon.

And yet for all this, these Gentlemen spare not too claime holde of Christe himselfe also, as an especiall Patrone of theyr error: but not muche vnlike their owne great graundsire Satan, who long sithens gaue assaulte vpon the same Christ in his owne person with the words of Scripture synisterly wrest after the bare sense of the

letter: and as the Iewes doe at this present hacke the Prophetical Scriptures of the old Testament of whom Ierome maketh mention: Who following the bare construction of the letter, sayeth hee, slew the sonne of God. The selfe same almost may seeme very aptly appliable vnto them, who following the bare letter of the newe Testament, doe change the Sacramentes into Idolles, doe extinguishe the spirite of the Scripture, and doe crucifie Christe with the Iewes a freshe in his members againe, besides this also because they doe not perceiue sufficient sauetie enough set downe for them in the scriptures, they runne by heapes to the chiefe Fortresse of Gods omnipotent power. What? say they, did not Christe affirme in plaine woordes: This is my body? shall wee doubt that hee was not able to performe that which hee spake? If Christe woulde vouchsafe vpon his departure from hence to leaue behind him, too his deerely beloued Spouse, some speciall token or remembrance of him selfe: and if hee were of abilitie too leaue insteede of that token himselfe wholy with his Spouse, did hee lacke power too performe that which hee spake by woorde? or shall wee abridge the credite of his power? I doe know that the Omnipotent power of Christs Godhead is able to do very much: but I know also that this Omnipotencie doeth alwayes concurre with his will. Therefore the state of the question heere is not what Christe was able too doe, but what hee willed too bee doone. Neither is the controuersie heere touching the abilitie of performing, but of the very Action it selfe. Wee doe reade set downe in the Gospell on this wyse: The woorde was made fleshe: where notwithstanding the woorde did not therfore put of it owne nature, because it cloathed it selfe with fleshe. Let vs nowe heare what these doe teache, The bread, say they, is made the fleshe of Christe? Howe so? on suche wyse for-

Hieronymus. lib. 3. Natb. Cap. 17.

The Papistes arguments deduced from the omnipotencie of God.

Roffensis contra Oecolampadium. Lib. 3. in Proœmio.

An answere to the argumente touching the Omnipotencie of Christes Godhead.

forſooth, as leauing the formes only, there may not remaine one crumme of breade ſo muche. Goe to, how ſhall this appeare too bee true? Becauſe hee that ſpake the woordes, is Omnipotent, ſaye they, therefore it maye bee ſo, becauſe hee ſayde it ſhoulde bee ſo. What doe I heare? wyll they foorthwith determine the chaunge too bee therefore made, becauſe it coulde bee made? After the ſame maner was the olde Heretique Praxeas wont to frame his argumentes in olde tyme, whome Tertullian anſwerynge not vnaptly: but after this manner (quoth Tertullian) may any man imagine what he liſt concerning God, as though hee did it in deede, becauſe hee was able too doe it. Therfore if theſe Romaniſtes woulde frame theyr Argumentes lyke good Logicians, they muſt deduce the concluſion, not from that which GOD was able too doo, but from that whiche hee willed too bee doone. For the power of GOD, is his will: and not too bee of power in GOD, is not too will: for whatſoeuer hee willed, the ſame alſo was hee able too doe, and dyd it in deede.

Tertullian aduerſus Praxeam. If we vſe theſe preſumptions ſo diſorderly in our talking, wee maye imagine what wee liſte of GOD as though hee did it becauſe hee was able too doe it. But wee may not therefore beleeue that hee did all thynges becauſe hee was able too doe all thinges, but wee muſte enquire whether hee did it or no.

We doe not therfore extenuate heere the ſinguler and incomprehenſible power of Chriſt in working myracles: ſo alſo neither are myracles to be newe coyned where no myracles bee nowe: Foraſmuche as myracles are wrought not for the behooſe of the beleeuing perſons properly, but in reſpecte of the vnbeleeuers, nor are at any time vſually frequented, but for ſome great and vrgent cauſes, or ſome notable neceſſitie, too ſtrike a

terror into the heartes of the beholders, whom a man is willing to winne to the faith: I woulde very faine learne then of these men, what cause or commoditie may be alledged in this Action, why the Lorde sitting with his Apostles shoulde by the Omnipotencie of his power transpose the substaunce of bread intoo the substaunce of his owne flesh too bee eaten. Namely, sithens neither the Apostles did neede any suche myracle, being already before established in faith: yea though they had needed it, yet did the Lorde very grauely forewarne them, that his flesh shoulde not profite them any whit at all? Moreouer neyther was any of them carried into any amazed admiration, or straunge adoration of any thing doone by the Lord in that Supper. Besides this also neither do any of ỳ Euangelistes make report of any myracle wrought heere, but doe describe the maner and story of the action simply, without al astonishment of the beholders. And by what faith I praye you may wee conceaue in our mindes a myracle of hidden transubstantiation, where no thing appeareth too any mans sight that we may wonder at, where no degree of a myracle may eyther appeare to the senses, or bee comprehended by reason? But you wyll say, that the senses may not be credited heere: bee it so: so neither may no credite bee geuen too euery drowsie dreame of euery doting Dotterel: but our imaginations must be guided by the right line of Gods worde. And in this same very woorde of God, if any thing occurre eyther figuratiuely or doubtfully spoken, as the naturall propertie of the very speaches them selues is alwayes too bee obserued, so that construction of woordes is to be shunned of all others chiefly, which is preiudiciall too the sinceritie of the whole Scriptures, and which throweth men downe headlong into open & horrible impietie. And what can be more horribly wicked, then to destroy

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the true and naturall humanitie of Chriſte, and too drawe Chriſte himſelf maugre his head into blemiſh of offence?

A double impietie in tranſubſtantiation.

Both which muſt needes enſue vpon this, that theſe tranſubſtantiators doe forge vnto vs. For if that holy body of Chriſt, which in the nature of his manhood is of the ſame mettall that our bodies be, euen by the very lawe of naturall humanitie is conteyned with all the proportion therof within one onely precinct of heauen, if I ſay, theſe men may diſperſe abroad the ſame body in many places, at one inſtãt of time, placing it in no certain place: doubtleſſe Chriſt neuer brought with him this nature from out the Virgin Mary, forasmuche as to be in infinite places, at one inſtant of time, cannot in any reſpecte agree with the nature of humanitie, but is proper and peculiar to the Godhead only. And by the ſame reaſon ſhall the trueth of the Scripture lye, which hath made no difference betwixt the humanitie of Chriſte and our humanite in the thinges whiche properly appertaine too the properties of * manhood, ſinne only excepted, neither doeth that their fooliſhe & moſt doltiſh ſhift of concomitance as they tearme it, helpe thẽ ought at all. For to admit this to be true, that whereſoeuer the glorious body of Chriſte is preſent that his Diuinitie is not abſent there: yet doth it not hereupon follow by the ſame kinde of arguing backwarde, that his corporall preſence is alwaies coupled togeather perſonally with the preſence of his diuinitie.

* *Auguſt Epiſt. 57. ad Dardanum.* The Lord gaue immortalitie to his body, but did not take away humanitie from it.

The ſame *Auguſt. contra Fauſtum Manichæum. Lib. 20. Cap.* 11. Concomitance hath no place in the Sacramental preſence.

Auguſt. contra Fauſtum Manichæum Lib. 20. Cap. 11. Chriſte according to his corporall preſence could not be in the Sunne, and in the Moone, and vpon the Croſſe, at one time. Chriſte ſhall come againe, euen as he was ſeen to aſcende vp into heauen, in the ſame forme and ſubſtaunce of fleſh, vnto the which he hath geuen immortalitie, but hath not taken away humanitie.

The second impietie that followeth vpon this doctrine of transubstantiation.

Another kinde of impietie appeareth in this, that Christe shalbe inforced by this meanes to commit manyfest transgression agaynst the holy commaundements. For if this heauenly banqueter did set before his guestes none other maner of substaunce too bee eaten and dronken, but the very fleshe and blood, of the same naturall body, which hee tooke of his mothers nature, then could he not choose but incurre a iuste reproche of crime, nor by any meanes auoide the guilte of breaking his fathers commaundement, sithens the law it selfe not in one place only, ne yet obscurely commaundeth by especial wordes, you shall not eate the blood with the flesh. And again in an other place, Whosoeuer hee bee that eateth any blood, I wyl euen set my face against that person, and wyl cut him of from amongst his people. Moreouer yeelding the cause thereof, hee inferreth foorthwith: Because the life of all fleshe is in the blood. Whereupon I haue saide too the children of Israell. None of you shal eate the blood of any flesh, whosoeuer eateth it, shall bee cut off. And afterwardes likewise in Deuteronomie repeating the same again & againe, he sayth: Onely bee sure that thou eate not the blood, for the blood is the life: therefore thou maiest not eate the blood with the fleshe.

Christe is proued a trespasser of his fathers law, if hee had giuen his blood to be dronken. *Genesis. 9.*

Leuit. 17.

Deut. 12.

Nowe therefore what maner of euersion not obseruation of Gods lawe is this? what a disagreemente and vnlikenesse is this betwixt the olde Testament and the newe? That which the father forbiddeth, the sonne commaundeth: that which not onely nature doth vtterly condemne, but also the fathers commaundement by most special law hath abolished, shal Christ the sonne of God the most seuere keeper of the lawe bring the same againe into vse? God forbid, hee neuer did it, hee neuer willed it, he neuer thought it, neither was hee able to commit so

grosse

grosse an absurditie without great prediudice of the law and nature it selfe, neyther doe thou imagine euer any suche thing in thy mynde, gentle Reader. Christe did neuer bryng in any suche enormitie, but the Papists a detestable and sauadge kinde of people, altogeather contrary to Christes meaning, and contrary too all lawe and rule not only of all nature, but of Scripture it selfe. They doe gnawe vppon the woordes as vppon the fleshe of the letter, which if be construed in their right sense, nothing can be more heauenly: but yf carnally, nothing can bee more damnable. But if wee will needes bee so precise about the woordes of Christe, Why then by the same Argument of Christes omnipotencie, let vs turne Peter into a Rocke of Stone, and a Stone into Christe, and Christes fleshe into Table meate. For neither when he called bread his body, which hee woulde geue for vs (noting thereby the power and efficacie of his passion) did these woordes tende to that ende, to institute some transmutation of Creatures by any hidden myracle: or that departing out of the earth with his body, to leaue his body behinde him, (or else why shoulde hee commaunde it too bee eaten, if his will had beene too haue it reserued for a token:) but Christe did vnderstande by these woordes an other maner of thing, being matter of farre greater and deeper mysterie. For he deliuered a Sacrament which being vnderstoode spiritually doth geue life: but being carnally vnderstoode, doeth kyll. For flesh (according too the testimonie of Christe him selfe) doeth not profite any thing at all.

Augustin. in Psal. 98. This body which you see, shall you not eate, nor drink that blood which they shall shed that shall crucifie me: Beholde I haue deliuered you a mysterie, which being spiritually vnderstoode, doeth geue life.

But howe can it bee aptly saide that this moste holy fleshe doeth profite nothing at all: What? did not the

flesh of Christe borne for vs, baptized for vs, and slaine for vs, profite? Yes truely very muche. But our treatise heere concerneth not the very substaunce of his flesh, nor yet his heauenly Actions in the flesh, but only our fleshly eating of his naturall flesh in this Sacrament, which shoulde auaile vs nought at all too eternall life, though wee eate thereof with our mouthes a thousande times: whereof the Lord himselfe meaning to aduertise the Capernaites not altogether obscurely, who did wrest these wordes to the carnall and fleshly sense and meaning of eating, saide vnto them these wordes: My woordes are spirite and life. The flesh doeth not profite at all.

Iohn. 6.

Howe these words of Christ [the flesh profiteth nothing] ought to be vnderstood.

Which wordes doe tende too this construction at the last: You doe conceiue of these woordes which I spake touching the eating of my flesh too too grossely and carnally, and farre otherwise then my meaning is: for I did neither speake them in any suche sense, as that I would inuite you to the deuouring of my person: for what can bee more absurde? Neither did I take vppon mee this flesh too any suche ende, as too fill your throates and belies therewith: For what commoditie shoulde thereby redownde vnto you? that was not my meaning, but too the ende I shoulde geue the same to bee slaine for your sakes: which slaughter of my flesh beyng apprehended of you spiritually by faith, and inwardly disgested within your heartes, shall refreshe you much more effectually, then Moyses refreshed your bellies with his Manna: for it shall reuiue you with a liuely life, not perishable and temporall, but eternall: and it shall satisfie your hunger, not that hunger which will bee hungry again, but which shall replenish you being full fed with euerlasting felicitie in such wise as that you shal from thence forth neuer bee hungry any more. Whereupon those his woordes are not without cause called spirite and life, not where-

with

with he turned bread into flesh, but wherewith he represented the efficacie of his flesh which was slaine for vs, and of his blood which was shedde for vs, vnder the mysteries of bread and wine: And on this wise in deede the flesh of Christ, not in that sense as it is eaten, but in that whereby our faith is reposed in him, is become altogither profitable vnto vs.

It seemeth vnto me nowe, that I haue spoken sufficiently of this matter, if I annexe one thing more. Whervnto I woulde verie faine heare what aunswere these Laterane bread flesh makers will make: who thinke it not sufficient to turne breade and wine into a Sacrament of the bodie and blood by the diuine power of the woorde, vnlesse by a certaine kinde of Alcumie they poure foorth substaunce of things from out one substance into an other, and so produce out of the substaunce of breade and wine, a certaine contrarie nature of mans flesh and blood, and make thereof some certaine quinte essence. And goe to nowe, to yeelde thus much to their Alcumistical chaunge, to wit, that nothing remayneth in the Sacrament besides the onely substaunce of the bodie and blood: I come nowe not to enquire in what mynute of time, in what instant of pronouncing the woorde this transubstantiation taketh his first commencement of being created: For the Popes themselues cannot yet agree vpon this poynt. This thing do I demaund. After that this same bodie of our Lorde being once deuoured by vs, doeth passe once downe into the bowels, and resteth within our bodies, whether it remaine whole there without all kinde of disgestion, or whether the substaunce of that flesh doe growe through naturall concoction into and increase the substaunce of our flesh? If they graunt this: it must needes then come to passe thereby, that the vndefiled and pure flesh of Christ swallowed by vs, and

The Popish Alcumie.

Verie grosse enormities and absurd impossibilities proceeded out of the doctrine of transubstantiation.

conuerted

Origen.ca.15.in Mat. The sanctified bread according to the materiall part thereof doth passe downe into the belly, and is throwne out into the draught.

Cyprian de cœna. But our coniunction with him doeth neither confound the persons, nor vnite the substances, but doth make our affections agreeable, and couple togither our willes.

**Damas.de Orth.fide. li.4.ca.14.* conuerted into the substaunce of our mortal and corrupt nature, must become one and the selfsame flesh with our corrupt flesh. For *as bread and wine (according to the testimonie of Damascen) by eating and drinking, is transposed into the bodie & blood of the person that eateth and drinketh: euen so the flesh and blood of Christ, if they bee receyued really, as they tearme it, into our bodies, must needes be transubstantiated & vnited into our owne flesh and blood. Hereof therefore must it folow of verie necessitie, that the flesh of Christ being nowe made our flesh shall be sinfull flesh, which were horrible to bee spoken, yea not onely sinfull: but also as our flesh doeth corrupt and waxe rotten withall, so the same corruption must of necessitie happen vnto the flesh of Christ as well as into ours (if according to Damascene, we bee concorporate and made one bodie with Christ) which is quite contrarie to that mysticall prophecie of the Psalmyst, whereby wee are taught that Christ his most holy flesh is dignified with such an especiall estate and condition, that it should alwayes continue free from all maner of corruption, not to inferre here any mention meane whiles of that which cannot bee gainesayde of them that are dayly conuersant with their sacred cakes. I meane euen those cakes also that be so curiously kept in Pixe for a season, after they haue blessed them: which holy cakes vsually wax mouldie and rotten, and shiuer to dust being scarce touche with their fingers. Wherein either the body of our most blessed Sauiour must suffer this vnspeakeable iniurie, or else it must needs bee confessed, that this their framshapen chaungeling Transubstantiation must be matter ridiculous, matter of nought,

Psal.15. Thou shalt not giue thy holy one to see corruption. &c.

nought, or surely no matter at all.

Beholde here (if it may please your holy fatherhood) somewhat uttered concerning many partes of your doctrine. Wherein you see nothing sounde almost, nothing cleare, yea nothing that is not of all partes defiled with monstrous errours. And yet after all these so horrible and unspeakeable blasphemies doe you require to be accounted for a father and a principall soueraine of the Church? Whereof no man that knoweth you, may with safe conscience acknowledge you for so much as a reasonable member. And is your shameleſſe impudencie crawled so aloft to the toppe gallant, yea aboue al whooyish shamelesnesse? moreouer doth your insolent arrogancie so farre exceede all impudencie, that ye shame nothing at all: with more then Turkish crueltie to hale harmeleſſe and innocent sheepe of the Lords flocke, as euerie of them is most sounde, and of a most undefiled fayth, to the stake, and to condemne them for Heretikes? and with them also no leſſe infamously accuse kings and Queenes as accessaries, harborers, receitours, and supporters of Heresies? Whereas your selfe meane whiles swarming on al parts with so many, so monstrous, and more than heretical errours do so execrably exceede all the whole crew of Heretiques, and do so alone like an Archyngleader surpasse al other Heretikes, that (to speake at a worde) this your Papisme can seeme scarce ought elſe then a plaine canker and gaping gulfe, deuouring and swallowing vp all true and Christian religion. The Pope the Archheritike of all heretiques.

But I surceasse now, and make here an ende of contending with you: albeit this is not a cõtention, but a defence rather, not entred into of any unaduiſed temeritie, but undertaken upon great and vrgent cause and necessitie. Wherein if wee shall seeme to haue defended our cause somwhat more eagerly thã may seeme agreeable with the lenitie of our natures, or to haue reproued you somewhat more

more bitterly then you would willingly heare of, pleaseth it your holinesse to accept these speeches as not vttered by vs, but to be the verie wordes of truth it selfe. Neither do we sillie faythfull members of the vniuersall Catholike Church complayne agaynst you, but the Scriptures of God do mainteine our quarel herein, and in our behalfe doe bende their whole force agaynst you: the verie voyce of the Lord, the verie breath of Christes owne mouth, together with the whole armie both of Christs Church, and of heauen, and with these also all the holy companie of heauen, do not only vrge this disputation against you, but also doe ioyne in league preparing all togethers greater forces agaynst your triple royaltie. For the selfe same will either vtterly roote you ere it bee long from out that maiesticall Sea, which you do against al equitie and right vsurpe most iniuriously: or else you must of fine force throw into vtter exile the selfe same Scriptures, and banish withal Christ himselfe, and his Apostles, from out all and euerie Church. I doe knowe that the Church is molested many times, with many great and grieuous assaults and conflictes of encounterings: and many times infected with diuerse noysome diseases and stench of contagious corruptions: to the clensing and curing whereof, I thinke it needefull to applie milde and gentle maner of speeches and conference, as becommeth modest and mild dispositions. So earnestly alwayes hath our affection loathed that capcious snatching and quareling amongest the learned.

2 Thes. 2. Whom Christ shal consume with the breath of his owne mouth.

If any man will be contencious, the Church of God hath no such custome.

But yet this your pestiferous poyson of impietie (holy father of Rome) linked with such sauage phalarisme, wherwith you haue not only defiled the very welspringes & purest source of all Christian religion, but also vtterly spoyled and defaced it, is such, that it cannot bee cured nowe with any milde potion of medicinable restoratiue. You haue forced the afflicted estate of tormented Christi-

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ans to such a lamentable extremitie with your horrible crampes and execrable crueltie, that you are not now any more to be confuted with arguments as an heretique, but as Antichrist himselfe the most butcherly bloodsucker of Christians, to be abhorred and accursed with the generall detestation of all the godly: insomuch that whatsoeuer person be not from the bottom of his heart, your professed enemie, can in no wise bee in league with the glorie of Iesus Christ.

For as much therefore as the matter is come to this passe: and that your tottering state standeth in worse case nowe than any man can expresse: what better prouision may you make for your selfe, or what more wholesome counsel may I giue vnto you, then that ye reclaime your selfe speedily, and returne againe betimes? Whither shal I returne, wil you say? Returne, Romane ruffler, from whence you are fallen. Returne to humilitie, to the which you bee called. Returne againe vnto the charge whereunto you are appointed. If the Lorde haue called you into his Vineyarde, hee hath called you to toyle and labour, not to scrape riches together: to ministerie and submission, not to maistrie and soueraintie. Bestowe cost, and dresse the Lordes vineyarde therefore, doe not spoyle and moyle the Vineyarde. For it is no Vineyarde of yours, which though were your owne, yet ought you not roote and turne it vp with such boarishe sauagenesse. For it is the Lordes Vineyarde and not yours: Who if haue waged you amongest other his workemen, returne therefore to your worke, and holde you contented with your place, and vaunte not your Peacockes taile more than becommeth your plumes: and be satisfied with your penie, whether you come in the first houre, or the last houre of the day: one kinde of payment is due to euerie workeman alike. There is no prerogatiue amongest workemen. The Lordes benignitie

An exhortation to the Pope.

nignity is extended to al alike. Therfore if you be wise, let your Romain Sea content you, bicause you are placed in Rome: and permit others that be ouerseers ouer others, to gouerne their owne prouinces. And would God the Lorde woulde once vouchsafe imprint such an heart in you, as might earnestly & seriously ponder these things, and that you might returne from whence you are fallen. The time was when this your Citie of Rome was famous and noble, replenished with most worthy worshippers of Christ: adorned with excellent wittes and most commendable conuersation of life: notably magnified with the blood of glorious martyrs: most abundantly flourishing with godly and learned Bishops: who employed all their industrie and endeuour to none other ende, then to the publique peace and tranquilitie of the Church.

Restore againe this peace vnto vs (holy father) if you may, and this you may easily doe, if yee wil depart from that proude primacie, which you nowe stande vpon altogether agaynst all Gods lawe, agaynst all mans lawe, and quite contrarie to the example of all the auncient fathers. Lay downe that peruerse imperious obstinacie: baile lowe your stately topgallant, and shake off that vnweldie clogge of Lordlinesse, which you haue vndertaken, the weight whereof is able to ouerpeyse. I say not your shoulders, but the strongest shoulders of the stoutest man in the worlde. Let errours giue place to truth. Let humaine glorie submiect it selfe to the glorie of Christ. Let the Romishe Broker call backe againe his Romish counterfeyt trash, which he hath foysted into the Church without any warrant of the Scriptures, I meane Masses, Sacrifices, Satisfactions, Pylgrimages, Image-worshippers, false doctrine: Monkish vowes, Purgatorie merits, Routes of Regulars, comberlome clogges of consciences. Let him permit Kings and Monarches to

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inioy their owne soueraintie ouer their Kingdomes and territories, and to amende their errours. Let him restore generall Councels to their auncient liberties, without the which can no sure meanes bee founde for establishing the truth.

For what can bee more auayleable for the maintenaunce of the trueth, then that where Religion is free, there also shoulde all voyces bee free, and such Councels summoned, which shoulde bee lawfull, not a sloine Councell: where matters might bee decided by free voyces, not by extoyt speeches: by vpright, and sincere, and freer determinatiõs of the learned, not by procured affections, not by practises of confederates, nor by the foreiudgements of men, but by the onely authoritie of God: and where the best approued and auncient orders of the fathers might bee obserued, that it might bee lawfull for euerie person to vtter freely what bee thought without feare, without peril, not where all must bee measured after the lust of one person alone. But nowe where all men are enforced to sweare vnto the woordes of one man, and all voyces rackte to satisfie the appetite of one person, which person so ruleth the roste, that no man shall bee admitted to bee present, but suche as shall thinke as hee thinketh: and that it shall not bee lawfull lykewise for anie to determine ought, but which shall bee consonant to his will. What successe, I beseeche you, may anie man surmise to bee hoped for in such Councels, but such as shal tende to the breach and dissolution of the libertie of the Churche? And shall seeme not to aduaunce the glorie of Christ, but to enhaunce the onely tyrannous loftinesse of mans ambicious Lordlinesse, to the vtter ruine, ouerthrowe, and rooting out of all sincere and most pure Religion. By reason whereof it behooueth you, holy father of Rome. to take so much the more especiall regarde, that beyng

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that proude bonnet of greedineſſe to beare ſouraintie, and altogether abandoning this ſtraunge neuer heard of noueltie of heathenish ambition, yee reclayme your ſelfe wholy to that auncient, and more moderate humilitie of the moſt auncient, moſt true Catholike and Apoſtolique Church. Examples bee extant euerie where, which may enduce you to bee better reſolued. Whether you enter into newe conſideration of the life of Chriſt, what can bee more milde? or whether yee beholde the platte formes and proceedings of the Apoſtles, what can bee more contrarie? more repugnant? and more vnlike the courſe of your Court? Let vs come one degree lower to the next ſucceeding age after the Apoſtles, what ſhall a man finde in thoſe graue fathers of the Primitiue church, that is not altogither diſcrepant to theſe your outragies and diſorders? But to make no long rehearſal, we will for examples ſake, put you in remembrance of one man alone, a verie godly perſon, namely, that notable ornament of the Church Cyprian, whom I thought good to touch by name at this preſent, not ſo much bycauſe you ſhould read his wordes, as that by him you might learne the maner of the auncient diſcipline, and the moſt excellent integritie of that age. For in his Epiſtle written to Iubaianus, he maketh this report. Wee, ſayeth Cyprian, as much as in vs lyeth, doe not contende with our companions, and our fellow Biſhops, with whom wee doe ioyne in godly concorde and Chriſtes peace: eſpecially for that the Apoſtle ſaith: If any mā amongſt you be thought to be contentious, wee haue no ſuch cuſtome, nor yet the Church of God. The loue and charitie of the minde, the honour of mutual ſocietie, the bonde of fayth, and the vniforme agreeableneſſe of Prieſthoode, is preſerued amongeſt vs in pacience and lenitie.

Cyprian writing to Iubaianus of the baptiſme of heretiques.

Moreouer the ſame Cyprian in his Preface which he

hee prefixed before the councel of Carthage: It remaineth nowe that euery of vs particularly pronounce what we think, foreiudging no man, neither reiecting any man, though hee thinke otherwyse then we do. For neyther hath any of vs taken vppon him too bee a Bishoppe ouer Bishoppes, nor hath enforced any of our fellowe Bishoppes too any necessitie of obedience by any tyrannous constraint for as much as euery bishoppe is endued with his proper peculiar iudgement according too the freedome of his owne liberty and power, as that hee may not bee iudged of an other, howe then may him selfe iudge any other person. But let vs all depende vppon the iudgement of our Lorde Iesu Christ who onely and alone is of power both too appoint vs superintendentes in the gouernement of his Church, and to iudge vs according to our vsage & proceedinges therein. &c. Heere nowe haue you set downe before your eyes a president (yf I bee not deceaued) not vnfit, and a commendable ymage of auncient & Apostolique modesty, which floorished long sithence amongest our graundesyres, the first and principal guides and capteynes of Christes Churche. Untoo the which rule of humilitie if you coulde addresse that your intollerable hawty courage: (which you might easily doo if yee woulde) and woulde frame your selfe too marche in order amongest your other felowe Bishops: certes these troublesome commotions and disordered factions of most pernitious vproares, wherewith the peace and concorde of Christians is so lamentably shaken and rent asunder at this present, woulde easily be quailed, or for the more parte woulde surely growe much more calme. But these thicke clowdes cease not as yet too threaten dayly farre more daungerous tempestes: and from whence they proceede, I know not, except they grow frō out these stinking bogges of that Romishe ryot onely, and those pestilent

Looke Aug. de Baptismo contra Donatistas lib. 3. Cap 3. vouched out of Cyprian.

dzugges of Papisticall doctrine, which woulde once content it selfe too bee reformed, and reduced to the rule of Euangelical simplicity, there woulde bee no hurly burly in the worlde nowe, no outragious factions woulde molest oppressed common weales at this present. All which enormities woulde easily, & at once be silent and calme, if you alone woulde vouchsafe too bee quiet. Albeeit why doo I exhorte you heereuntoo, that am sure shal little or nothing preuaile with you? for may any man conceaue by ymagination of minde that you wil become in any respect other then you haue yet hithertoo alwaies bene, one whome either feare of God may breake, or charitie bend back again, or whome reason or any wholesome counsel may euer allure too amendement? And woulde God wee coulde obteine so much at your handes by our earnest requestes, louing aduertisementes, or by any other way else whatsoeuer. But bicause I do see your minds so throughly bent against the speeches and voices of all men, I surcease heere to deale any further with you (O holy father) and leauing you nowe in the plaine field, I will turne the rest of my communication too others, euen too all those whosoeuer the churche of Christe dooth possesse for industrious and faithful embracers of true pyety.

An humble petition too the Princes & the peerrs & states of Christedom.

But aboue al others chiefly I doo appeale vntoo you, O yee renoumed princes and noble potentates & peeres of the world, vppon whome Gods diuine liberality hath powred foorth this prerogatiue of supplying his place in al manner of affaires ciuil, politique, and ecclesiasticall: for I am throughly persuaded that it appertaineth vnto you to foresee that Christian common weales suffer no dammage nor detriment, and to prouyde that nothing may bee committed by violence and fraude, that may obscure the glory of Christ, that may ouerthrowe the peace of the people, or preiudice their sauety. Wherefore I hūbly beseech you, for the loue you beare to the state wherin the Lord hath aduaunced you, to beare chiefe souereignty heere.

heere on earth, bee yee careful againe and againe, that the fraudulent practises of the enemies preuaile not more then your power and authority. You can by no meanes forget the treacherous troubles wherewith this Calidon boare hath moiled your nations, with what an vnmerciful slaughter, with what a monstruous butchery hee hath deuoured the seely flocke of the Lorde these many yeeres now, with howe incredible calamity hee hath oppressed your subiectes, and howe horribly iniurioule hee hath behaued himself against your own persons, states, & seignories. For amongst the whole order of your puissant estate, what one Prince hath beene of long tyme nowe so mighty in power, in whose kingdomes the Popes practises coulde not preuaile further then your renowme & authority, in the which hee hath not deuoured more of your owne subiectes with faggot and tortures, then any of you durst preserue from his tyranny? In the which hee hath not enioyed more friendly hartes & more faithful subiects then you your selues haue? but why doo I speake heere of your subiects, whenas I do see none more humble and obedient vassalles vnto him, then your selues? For when you punish them, whome he commaundes you to punishe: when you committe to fire & flame at his commaundemēt and lust, whome hee condemneth too the stake: when you do more eagerly and more straightly exequute the lawes of his inquisition more then your owne lawes: when yee bid battel to your owne subiects without any cause, without any their fault, or misdemeanor by the only sulligation and procurement of the Pope, seeking the sackes and blood of your frieds, for your deadly enemies sake. herein what seeme you els then bondslaues too him, whose soueraignes and Lords behoued you to be?

The Popes power ouer princes against al equitie and right.

Which albeit may seeme it selfe matter most detestable and most vnwoorthy your excellent renowme, yet I wil not much impute the same too any your cowardyse,

as to your tymorousnes, rather ne yet so much to your tymorousnes, as too the generall ignorannce of those barbarous tymes. For I do knowe by what crampes and pernicious practizes they crept into the hartes of princes at the first: Namely, vnder the beautiful countenaunce of the Churche, with a false vysor of religion by crooked conueyances wrything and wresting the testimonies of holy scripture hither and thither: with which bugbeares blazing Gorgones head as it were, they had so vndermyned al the most mighty potentates of the worlde, that they might easily induce them to beleeue that all thinges were well and godly atchieued, whatsoeuer were vndertaken by the commaundementes of those holy fathers, which coulde not erre by any meanes possible. And euen heerehence loe stepte soorth vppon the stage the first prolocutor of al this whole tragedy. But this present age nowe requireth other maners. Neither coulde the olde prouerbe bee more truely verified at any tyme so much as nowe, to witte Truth is the daughter of time. For what so cloudy ignorance can possibly ouerwhelme the senses of any sensible man so much as that in this so manifest a sunneshyne of Euangelical glory, hee can not easily conceaue by ymagination, that this ecclesiasticall monarchie of the seruauntes of Christ was neuer erected by Christ the founder thereof, ne yet euer at any time permitted of him, but many tymes forbidden, & most grieuously rebuked euery where. Yea it would be matter of no greate difficulty too deliuer by manifest demonstration from out their owne recordes and registers, the very first tyme and whose original Author vnder whome this pompouse pryde of pontificall Lordelynesse began too growe into some creditte. Namely, sithence wee reade in Historye written by Platina theyr owne Countryman and domesticall witnesse on this wyse. Bonifacethe thirde, sayeth hee, a Romaine borne did

obteyne

obteyne of Phocas the Emperor (yet not without great contention) that the Sea of the Apostle Peter (which is the head of al Churches) should be so called and reputed of al men: which soueraignty the Church of Constantinople did trauaile to procure vn to it self. Whose challenge many Princes fauoured meanwhiles and affirmed, that the chiefe Sea ought to be resiaunt in that place where the chiefe state of the Empyre was at that tyme.

Platina vppon the lyfe of Boniface in the yeere of our lord. 511

By the which it may easily appeare vnto you what you ought too do. For if the chiefe foundations of this Sea be grounded vppon no lawe nor ordinaunce of God, as is declared before, but propt vp by mans appointment onely: what shall let I pray you, why that stately chaire, which receaued no prerogatyue of superiorities from God, but onely from you at the first, shoulde not stoupe nowe a-gaine and lay downe these Peacocks plumes vp your general assent and commaundement? If beeing carried on the blinde side long agoe, your selues were the first donors of this primacy, altogither against the wil of christ: what more notable exployt may you bring too passe at this present, then to reuoke backe that gifte (as Æsopes litle byrdes did sometymes plume away their owne feathers from the chattering crowe) which was either extorted from you against equitie and right, by treachery & mischief, or procured by fraud and villanie? For why beeing nowe better aduised and endued with more heauenly vnderstanding may ye not more rightfully supplant that, which without cause ye did of old tyme plant vnlawfully? albeit why do I say that you may, sithence very necessity exacteth it of you as of duty, vnlesse ye had rather become slaues to this false counterfait Pope, then seruauntes to Iesu Christ.

A Rule of the cyuil law. The free borne dooth not loase his freedome, neither dooth he preiudice the cause of freedome which doth binde himselfe to be a bondman by wryting.

Where loze awake yee moſt puiſſant Pzinces and moſt renoumed Potentates, let your wyſedome rayſe it ſelfe out of this ſlumber at the length. Repulſe this outrage and impudency. If the dueteful conſideration of your honozable eſtates, and of euery of your particular liberties may little pzeuaile with you, yeeld you this much yet at the leaſt to your Chziſte, vntoo whome yee owe all that you haue, that yee take compaſſion of his pooze diſtreſſed Churche, that yee deliuer the lyues of your ſubiectes from bloody butchery, and their conſciences from heathniſhe impiety, and that yee willingly ſoſter not within the boſome of your common weales woolues whelpes too the rauenouſe deuouring of the ſame. Your whole natyue country dooth humbly beſeeche you, the whole ſociety of al the godly dooth deſire you, yea with ſalte teares doth requeſt you that yee wil once at the length after ſo many and mercileſs ſlaughters and flammes of the godly, vouchſafe too open the bowelles of your mercy towardes the pzeſeruation of the trueth, towardes the ſafe keeping of ſimple innocency, towardes the free deliueraunce of ſounde doctrine which hath beene long ynough nowe oppzeſſed: that beeing ſo by your boun:eous conſideration freed from al feare, they may bee recomfozted and recouer courage againe. It lyeth in your honours too aſſuage theſe franticke and furiouſe tumultes. Foz perfozmance whereof wee doo not require you to ruſh vppon the common enemy, & reuenge the butchery of your ſubiectes with foze of armes. There hath bin of warlyke inuaſions moze then ynough. there hath bene tootoo great an effuſion of Chziſtiã blood. But the requeſt that our humble petition maketh to your honozs is this, which wil neuertheleſſe redounde in eche reſpect as glozious too your eſtimation, as pzofitable foz the general ſauety of al the godly. Namely, that of your authozities royal and imperial, yee will vouchſafe too

let:

let bee proclaimed a generall Summons for a generall councel, according too the example of your famous auncestors, which assembly may proceade to the exact determination and voices of the best learned and graueſt fathers, with such vprightnesse and integritie, as that the same councel may bee no lesse free, then generall. In the which let the Pope of Rome bee enforced too iustifie his monarchicall chaleng and doctrine by due authorities and good proofes of doctrine: Who if bee able to iustifie by sufficient testimonies of holy scriptures, let him enioy his souereignety: but if bee faile in his proofes, let him haue his deserte. In this so forlorne a calamity of al thinges what can bee demaunded of you either more commodiouse, or more commendable for your royal mindes? but if there remaine no hope of such a generall councel too bee assembled: yet that euery of you with in your seueral dominions at the least will not disdaine too put that in vre which ought haue beene accomplished in that generall councel: namely: that errours may bee amended, that the pure and liuely welsprings of true and sincere doctrine may bee restored too their auncient integritie (abandoning and banishing into vtter exyle all manner pilfe, dregges, and patcheries of the Romishe ryot) that your subiectes may freely frame their conuersations and consciences according too the holy direction of sacred scriptures, and not after the Popes decrees: and that it may bee sufficient for the same subiectes too bee subiect too their owne natural and liege Lordes and Princes only. For els I see nothing whervnto this Romishe Reuelier may be employed with in any your Prouinces, vnles it be to stir vp seditiõs & vproares. In case the state of the christiã cõmõ weale were such at this present, as it was of old, whẽ the church being as yet greene was in subiectiõ vnder the authority of Ethnick princes,

A Challeng for a general councel, wherein the whole state and cause of the Popes authoritie may bee decyded by free voyces of the learned.

then might the ayde of Bishoppes bee implored for the ouering of the matters apperteyning to the church. But nowe sithence it hath pleased the heauenly maiesty too vouchsafe thase same princes, whome hee hath called into his Churche, too become Christians, as the which doo no lesse dutyfully mynister vnto Christe, then the Bishoppes them selues: I see no cause too the contrary why the same Christian princes which beare souereignety in states politique, shoulde not also beare souereignty in the congregation of Christians. So that there may seeme no cause to remayne nowe why this pontificall monarchy shoulde so presumptuously vsurpe any such prerogatiue in any their dominions, that ought not to become subiect to the lawefull Magistrates in euery of their seueral prouinces.

An exhortation to the common people of Christendome.

And thus much hithertoo touching the requeste, that I thought good to sollicite your most excellent maiesties. That which nowe remayneth to bee spoken, I wil turne too the residewe of the people of Christendome as many as be brethren and ioynt Cytiziens with me, coupled togither in one and the selfe same fellowship of Baptisme al and euery of whome I doo likewyse pray and beseeche that they take heede againe and againe, that they suffer not themselues too bee haled backwarde from the truthe by any suttle, slye, inueigling nor any glorioule tytle of names bee they neuer so plausible. As there is nothing more safe and more souereignable then syncere religion, which dooth display abroade direct too the right way of the true vndoubted saluation, so doth there no thing more easily deceaue and wounde more deadly, then counterfait hypocrisie creeping vnder the couert of falle fayned holines, yt bet cozen germaine Solemne superstition: Euen as that lying Prince of darkenes doth neuer deceaue more dangerously, then when hee putteth on the vyser of an Angel. So that so much the more vigilant and careful

wee

we muſt bee, leſt being circumuented with raſhe and temerarious forejudgement, more then enduced by ſtaied conſideration of minde do wee embrace falſe doctrine for the truth, Antichriſt for Chriſte, the ſlaying fleſhly ſenſe of the letter, for the ſpirit and trueth Proue the ſpirites, ſaith Paule, whether they be of God, and be not carried away with euery blaſt of doctrine. Whereupon the matter it ſelfe doth require this point chiefly in deed, that with the Euangelicall ſimplicitie we ioyne ſerpentine prudence, which may be able too diſcerne ſpirites, which may proue all thinges, which may holde faſt that which is good, which vnderſtandeth aptly to diſtinguiſh betwixt light and darkeneſſe, betwixt falſhood & truth: finally that may be ſo ſimple that wee offer fraude to no man, and withall be ſo prouident that we may ſhunne the ſutletie of the guyleſull. Nowe this will be brought to paſſe without any great difficultie, if ſetting parcialitie and greedines of affections apart, we depend wholy vpō the mouth of our heauenly maiſter, not vppon mens decrees, nor vpon conſent of multitude, ne yet vpon commō cuſtome of times and people: and if we do ſo reclayme our whole hearties to the ſcriptures, that, as Hillary doth giue counſell, wee ſuſpende our vnderſtanding vppon the wordes of the Lorde, and not imagine that to be written which our ſelues haue taken holde of, before we reade it with our owne eyes, nor that wee attribute ſo highly to the imaginations of our owne fanſies, as that with toothe and naple wee defende that which wee haue once entred vpon: but that we ſearch firſt by carefull inquiſition thoſe thinges which we do holde. And therefore wee be commaunded to ſearch the ſcriptures, vnto the which it behoueth to ſubiect al our determinations altogether, & not to wreſt the ſcriptures to the fanſies of our owne imaginations. There may be many and ſundrie perſons ſo groſſely blockiſhe and ſo blumtiſhe of iudgement, who will

1. Iohn. 4. Epheſ. 4. Matt. 10. 1. Theſ. 5.

allowe

allowe of nothing at all, but that which they haue receiued of their forefathers, and which by olde custome hath beene frequented: as though the forefathers coulde not possibly erre, or as though truth were wont to be the mother and not the daughter of time. Which order if we shalbe enforced to obserue, to wit, that wee accept of nothing to bee safe and sounde in matters of religion, but that which hath beene priuiledged by custome of elder yeeres after this rule, surely neither Paul nor Peter, neither any one of the Apostles at all, should euer haue beene a Christian, neither shall any the Turkes hereafter bee conuerted into our faith, being so many yeeres enured & nooseled vp in their owne errors.

Customes of time and imitation of forefathers is neither to be allowed of al, nor in any respect, nor yet in al things.

Go to nowe, I woulde faine learne of these felowes that doo so stoutly stande vpon the imitation of their forefathers, what aunswere they will yelde touching Antichriste: whether he is yet to come, or when hee commeth, where they will saye his kingdome shall bee planted? If they will affirme that it shall bee in the Churche: what seasons of that churche whyles Antichrist beareth swaye, will they describe vnto mee, whether it shalbe the churche of truthe or of errour? And howe can it otherwyse bee, but that as long as Antichrist reigneth and possesseth the heartes of men, the truth must bee suppressed for a season, and errour must possesse the greater part of the churche. And where will these men place the churche of Christ then? Whether mounted aloft vpon the toppe of a hill, which shalbe famous and glorious in all mens eyes? or shrowding close in some corner rather: when as persecution surrounding al places with horror, the woman cloathed with the sunne shalbe faine to flee into the wildernes: when the saintes must be ouercome: when the strumpet being drunken with the blood of the saintes shall triumphe in her maiestie: where shall nowe become

this

this publique, I saye, this publique euerlasting victory of truth, which many persuade them selues to enioy in the church? What shall become of that churche which can not erre, when the sainctes shalbe slayne in the churche? when that false Prophet shall rule the rooste euery where? when he shall defyle all places with the blood of the holy ones? when as also the very elect shall be in great hasard to be seduced? finally when as so merciles a gulf shall swallowe vp the godly, that the very horrour of the perill shall procure the ende of all euils long before the determined tyme? when as the childe of perdition shall be shyned in the temple of the Lorde? all which if we see plainely accomplished already, and that it can not bee denyed but that Antichrist hath sitten long sithence in the Temple of God, and with all is reuealed: what mad men, are they nowe that goe about to persuade vs to the vsages of the fathers, and custome of the tymes which were subiect vnto the tyranny of Antichriste? which also vsagge so luckely vppon their pontificall Papane succession, neuer empayred nor vndiscontinued since the very age of the Apostles, in as much as Antichriste hath reigned so many yeeres nowe in the Churche of God? But if they wyl deny, that this enemy of Christe is not as yet come, O miserable and to much forlorne estate of seely Christians. For if within these fewe yeeres, synce the tyme that Crosses were fastened first vppon the garmentes of Christians, namely in the tyme of Maximilian the Emperour, so incredible hauocke hath beene made of Christian martyrs, by the onely butchery of the Pope of Rome, as is skarse credible too bee beleeued: Certes if soo many thousandes of Christians haue beene swallowed vpp and deuoured with soo manye, and soo monstruouse tortures heretofore for

See the booke of *Iohn Fraciſce Picus Mirandula* called *Stauroſticon*, concerning the signes of the croſſe falling lately from heauen, from the Germaines in the time of *Maximilian* the Romaine king. *Anno* 1501. And also againe 1504.

for Christe and the Gospels sake in these peacible and calme regimentes of Christian princes, what shall poore Christians expect to befall them hereafter vnder the tyranny of Antichriste?

Which beeing, as you see, more manifest then the sunneshine in midday, plucke vp your heartes therefore you men and brethren and fellowe souldiours in Christe, and accoording to your wisdomes atchieue an enterprise worthy your wisedomes, not whereunto vnaduised custome doth entise you, but which truth it self doth sweetely perswade you: haue regarde vnto not that whereunto better and more considerat times doe prouoke you: that yee may not seeme to be more willing to wander in the wayward course of their errours, then with these to be endued with sounder vnderstanding and knowledge. For here is matter of no smal emportãce & peril (beleue me) hãdling, in hande, yea, so much the more daungerous, by howe much the more your insufficiency to attaine the knowledge of the truth is supported by great abundance of supply and helpe. For albeit your forefathers did erre in olde time, yet is their excuse more colourable then yours: If they, being at any time carried away by suttle practises of their Popes, were affectionated to fables, accoording to the barbarous grosseneſſe of those dayes, either bicause they were not instructed more soundly, or bicause those helpes and aydes of bookes and good literature, was not as yet extant from out the Printers shoppes, or els bicause that childe of perdition was not yet reuealed: this may be lesse cause to maruell of your forefathers ignorance: yet them selues also bee in that respect somewhat the more pardonable. But now in this so cleare and orient a glasse of discouering all thinges, so many helpes and aydes of speaking and hearing, beeing already prepared for your behoofe: sithence nowe the spirite of the mouth of Christ hath discouered, displayed abroade, and

portrayed out this Antichriſte in his very liuiaments and liuely colours as it were, ſo that the eyes of all men may plainely diſcerne him: and that there can not be any man ſo blinde, except ſuch a one as will of set purpoſe cloſe his eyes faſt, but that hee muſt needes manifeſtly diſcerne this horrible traitour of Chriſte. Certes no man can poſſibly beare any zeale or fauour towardes him, but he that will be a notorious ereaſhour in deede, and will likewyſe partake with him in the ſelfe lake of perdition. And for this cauſe the Angell in the Apocaliſe doth with ſo terrible a threatening call vs away from him, denouncing the cup of Gods wrath and of eternall deſtruction to all them, whoſoeuer did receiue the marke of the beaſt in their forehead or hande. *Apoc. 17.*

By reaſon whereof, behoueth vs to bee ſo much the more earneſtly induſtrious to attaine by diligent ſearch, Firſt, what and what maner of beaſt this is: next, to ſhunne all his acquaintãce & familiaritie with our whole bodies & ſoules, whereby no man may bout or bee ignoraunt hereof, to wit, in howe perillous a caſe they ſtande, who cleaue ſo obſtinately to their predeceſſors ſteppes, that they allowe that thing onely, not which is true in it ſelfe, but which hath bene embraced by the well liking and cuſtome of men. Which ſorte of men, if any remaine amongſt vs, I doe moſt hartely deſire, that, if they will not vouchſafe to heare or reade our writinges & bookes, they will yet at leaſt hearken vnto Cyprian. Who ſpeaking of cuſtome ſayeth on this wiſe, that where truth is abſent, cuſtome is nought els but an olde age of error. Or at leaſt let them hearken vnto Auguſtine, who preferring truth before cuſtome. Whē truth is reuealed (ſaieth he) Let cuſtome giue place, let no man preferre cuſtome before reaſon and truth, becauſe reaſon and truth doth alwayes exclude cuſtome. Finally let them hearken vnto Chriſte him ſelfe, who onely is to bee

Aug. de vnico. baptiſ. li. 3. cap. 8. diſt. 8. Veritate.

hearkened.

harkened vnto, who hath saied, I am the waye, the truth, and the life: but neuer saied I am custome.

Therefore we may not respect what hath vsually byn accustomed, but what ought to bee done: not what hath beene done of olde, but what is well done. Neither ought truth of religion bee measured by continuance of time, not by number of yeeres, but by substance of arguments: not by Chronologie, but by sounde diuinitie, not by computation arithmetical, but by weight of reason substantiall. And therefore Augustine saied very wel, namely, that in the stablishing of faith and authoritie of doctrine in the churche ought no accompt to bee made what men saye, but what the Lorde him selfe onely sayeth in his worde. Which when Ambrose likewise agreeing, calleth all thinges *newe, whatsoeuer the Lorde Christ hath not taught, and affirmeth that the same ought of right to bee condemned, bicause, sayeth he, Christe is the waye to the faithfull. Whereupon Cyprian doth admonish not vnfitly: Let vs not regard what any of our forefathers thought good to do before time, but what Christ hath done first, who is before and aboue all others.

Chronology Chronicles of time.

*Ambros. li. 2. De viduis. Wee do rightfully condemne al things which Christe hath not taught, bicause Christ is the waye to the faithfull. Therefore if Christ did not teach that which we teache, weeiudge the same to bee detested. &c.

Ciprian. dist. 8. Si solus.

But bicause here commeth place to treate of antiquitie, vpon the which the Romish religiō doth vaunt it selfe so gloriously, let these honest men therefore bring foorth their bookes, that they may by good proofe iustifie once at the length in deede ỳ which they magnifie so mightily in wordes. For I do heare what they braye abroade with open mouthes, to wit, that the boundes prefixed by our forefathers in olde time ought not be remoued: and that their church is such a one, as beeing established by the space of many yeeres now, by ancient custome of the forefathers,

fathers, by allowed authoritie of continuall custome and consent of most auncient fathers, euen from the first beginning of the primitiue churche, hath euer hitherto enioyed vndiscontinued possession. Go to, and what fathers be they a Gods name, whose boundes they crie out ought not be remoued? Surely if vnder the name of fathers they meane these first fathers the Prophetes, Christ himselfe, & the Apostles: we do reteine the same their boundes inuiolable as well as they: if they vnderstand the order of fathers next vnto them, namely Origen, Tertullian, Cyprian, Augustine, and others of the same sort: truly this may not be denied, that very many things, which be deliuered by vs, are ratified with their agreable consentes. But bicause these same fathers did as men faile in some pointes, we do by their own commaundemēt referre ourselues ouer to the sacred fountaines of holy scriptures, which must be beleeued without all exception.

The Papane Monarchie hath no maner warrāt of time or antiquitie.

But if vnder that name of fathers they will poine vs to their popes & skulles of shauelings & mūkes: we make no reckoning of thē at al. For it is out of all ambiguitie, by whose instruction most of thē did speake. Amongst the number of whom, if any happened to be of sounder iudgement, yet could they not pearce into the bowels of the truth, either through the vnlucky darkenesse of that age, or through the cruel tyrānny of other. But if they meane the fathers, to wit, the grandfathers and great grandfathers of this later age, I doe answere, that there neuer wanted in this age some, sithence this Romishe Antichriste began first to crawle aloft, that did both write, speake, and set themselues against those wolues, but being either surprised by violence, or seduced by general errour, could not vntwyne themselues out of that labirinth of darkenesse.

You haue heard now, good men and brethren, most faithful citizens of the churche, and inhabitauntes of the

Christian

Christian common weale as much as I thought good at this present to speake, and necessarily too aduertise you touching the Pope of Rome and his imperiall lordlines. And I dout not but it is apparaunt inough vnto you, how the coppe gallant of this See, hath climbed vp to all her sturdy power and loftinesse at the first, without all warrant of Gods lawe, without any iust reason or grounde, but cleane contrary to the expresse wordes of Christ, contrary to the naturall and liuely purpose of the Gospell, contrary to the most auncient canons, and contrary to the publique libertie and freedome of the church. You do vnderstand, if you wil make a iust cōputation of the yeeres, what time, and by whose practise this notorious Monarchie was erected at the first, by what policies and driftes, by what craftie kinde of deceiuablenes, and hypocrisie, by how manifolde slippery deuises, it crawled vp vnto so monstruous a masse by litle and litle, and being mounted aloft, and by processe of time enthronized in state, into howe incredible a mountaine of soueraintie, it hath swollen and puffe it selfe vp. You doe see how wickedly and treacherously the Pope of Rome & his deere dearlinges the Cardinalles, haue not only raked vp that kingdome, which they doe most iniuriously deteigne, but also to what end and with what affection they maintein the same at this present, not that truth may raigne, but that true religion may be brought to nought. You do see that, as long as this Monarchie may beare vniuersall controllership, there is no place of refuge, left for sincere religion, for freedome of consciences, nor yet for free counsell and sounde aduise in Churches.

You doe see that from the very first time that this detestable and deadly ambition of bearing rule, burst out an open Roade into the churche, with howe many and howe mercilesse slaughters Christendome hath beene rent in peeces, and into what narrowe straightes it is pent vp at

vp at this present, with howe many and manifold conquestes, with continuall successe almost, the sauadgenesse of the Turke hath preuailed against vs. You doe see, that nothing can be preserued from the bloody butchery and slaughter of Christians, whersoeuer the Pope is receiued: neither can I discerne any end of all these mischeifes any where, vnlesse these proude Prelates will content themselues within their owne limites and lists, & yelde ouer the royalties and all their authoritie of soueraintie to Monarches and kinges: and themselues resume againe that which is their owne, namely the function of preaching: teaching not the things that are of men, but which are of God: seeking not the thinges which are their own, but which are of Iesu Christe. If this could be obteyned of them with their good willes, nothing could be more honourable: But for as much as we may not so much as hope for any such thing at their handes: the remedy hereof redoundeth back vnto you, chiefly and aboue others to you that are princes, that euery of you according to your auncient generositie, authoritie, and pietie, doe first pacifie this troubled estate of religion within your owne dominions, restore that which is crazed and ruinous, and reforme that which is defiled and corrupte. Next it toucheth you that be Bishops and Pastours, that euery of you direct your particular flock carefully, soundly, and godly towardes the kingdome of God. Last of all, it concerneth you that be subiectes, that euery of you doe dutifully acknowledge your humble obedience to your owne Princes and Magistrates in the Lorde.

Heere then you see that you be forewarned and admonished, who neuertheless for your singular and most excellent wisdomes neede not any our admonition. Therefore I make an ende here, both of speaking and admonishing: if I may be so bolde to adde hereto this our protestation. If any man be able to produce one word so much

out of the authoritie Euangelicall, whereby the Lorde Iesus did yelde any maner of soueraintie or preeminence to his disciples, I do not gainsay, but they may yelde thē selues to the Popes authoritie whosoeuer will. But if there be nothing in the whole scriptures, that the Lorde him selfe doth either more carefully aduise, or more earnestly forbidde, then that any of his disciples by seeking any preeminence at all, should raise him selfe aboue any his fellowes, restraining thē by all maner of meanes frō all maner of superioritie whatsoeuer, prouoking them to the humble example of his owne humilitie: Do you then deliberatly and maturely determine in your heartes now whether you will rather march vnder the standard of the Lambe him selfe, your grand captaine to the goale of euerlasting felicitie, or receiuing the marke of the beast, throwe your selues headlong into vnrecouerable perdition together with this most arrogant popish Prelate. The Lord Iesus, euen the same supercelestiall peacemaker of heauen and earth, enspire your hearts and mindes with the spirite of his grace in the things that belong to his peace, vnto the glory of his name & the preseruation of his church: the same Lorde Iesus also encrease your honourable estates, and preserue you in all the waye of truth for euer and euer. Amen.

FINIS.

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